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CHRISTIAN CENTURY



UNIVERSITY PLACE CHURCH, DES MOINES.
Meeting Place of Iowa Jubilee Convention.

THE CHRISTIAN CENTURY COMPANY
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Fore-shadows What is to Follow

We shall publish during the coming weeks a fascinating story of the historic incidents and events that have combined to make the Central Church at Warren, Ohio, where J. E. Lynn is pastor, worthy of special note; also a hopeful and optimistic outlook of the University Place Church at Champaign, Illinois, where Stephen E. Fisher is the pastor. Then we shall publish articles pertaining to some of the great churches of "Old Kentucky"—The First Church at Louisville, where E. L. Powell has so efficiently labored—will be the first to appear. Then there is the splendid church at Maryville, Missouri, where H. A. Denton has so successfully preached and the South Street Church at Springfield, Missouri, where D. W. Moore has labored for the past seven years; and a great number of other growing churches.

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CHICAGO, ILL.

The Christian Century

*Our cause
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EVENTS OF THE WEEK

The merchants of the country at large have been much put out because of the growing trade in Mail Order every community Opposition. with mail order houses. In the Snake River region of Wyoming, they agreed last week on a boycott of ranchmen who buy from department mail order concerns anything they could purchase at home. They will not purchase ranch products from them, nor extend any credit. The effect will be of interest to all three parties, ranchers, merchants, and mail order houses.

District Attorney F. W. Clancey of New Mexico has made grave charges against the sheriff, Graft Charges the collector and In New Mexico. treasurer, and the school superintendent at Santa Fe, and Governor Otero declares he will investigate the charges, and remove the officials, if guilty. Malfeasance in office and misappropriation of public funds constitute the gravamen of the allegations. The Governor of the territory has the power to remove county officials peremptorily, without a decree of court. Such incidents in the history of the territory will pave the way for decent and reputable statehood.

Is the German Kaiser desirous of being the "War Lord" of modern Europe? Germany and France. Germany's reply to the

French note on the subject of Morocco, while entirely friendly in form, nevertheless maintains that the Moroccan question must be regulated by a conference with the powers without any agreement in advance. Such an amicable spirit was shown as to disarm suspicion of ulterior motives. The German Emperor is a man of real force of character and acknowledged ability with traits not unlike those of President Roosevelt.

On account of the summary orders issued by the President to deal leniently with the Chinese under our exclusion act.

It is said that Victor H. Metcalf, Secretary of the Department of Commerce and Labor, will resign from the cabinet. Mr. Metcalf is a Californian, and knows conditions on the coast, and the effects of the President's policy. Inspectors have been ordered to accept a certificate as bona fide from every Chinese that presents one, without any unusual test to prove identity. The Chinese legation are happy over the President's note. They say it will restore the feeling of friendliness for American merchants, and prevent the

threatened boycott on our goods. Secretary Hay was in favor of an entirely new treaty with China, more concise in text, but the suggestion is not received with favor. Disappointed in this, and burdened with the Bowen-Loomis controversy, Mr. Hay suffered a relapse, and may resign from his too arduous post.

It was unofficially announced Tuesday last that Russia had made a tentative selection of Peace Prospects, peace plenipotentiaries, and notified Internal Disturbances. the President, — M.

Nelidoff, Russian ambassador at Paris, and Baron Rosen, newly appointed ambassador at Washington. Japan's selection, also tentative, was said to be Baron Komura, and Kogoro Takahira. At the same time, later advices were to the effect that the cables had been busy on anything but peace business that no armistice was being sought, and rumors of an engagement in which 70,000 Russians were cut off and Kouropatkin killed or captured, appeared in the dispatches of Wednesday. Internal disorder in Russia increases, appearing at Odessa in a general strike accompanied by bloodshed. Outbreaks in Poland continue, and it looks as if the Polish national movement will gain great headway. Mobilization of troops have been ordered which include reservists of all classes from 1891 to 1904, in the hope of putting down uprisings at home.

A speech by Secretary Taft on almost any subject may fairly be called an event, although of frequent occurrence.

Criminal Law. "The Administration of Criminal Law" was the subject of his address June 26th before the Yale law class. One of the advantages of our recent territorial expansion has been the comparative study made necessary of the Roman or civil law, and the Anglo-Saxon or common law. Trial by jury has been adopted in Porto Rico; it has not been adopted in the Philippines, nor is it a success in Porto Rico. After giving reasons against its immediate adoption in the islands, Mr. Taft said, "I grieve for my country to say that the administration of the criminal law in all the states of the Union (there may be one or two exceptions) is a disgrace to our civilization." And let all the people say "Amen!"

The superiority of the English administration he thinks lies in the greater power or force of the judges there, and the denial of appeals, unless the judge feels that vital questions of law are involved. Criminal law in America seems to be for the benefit of the criminals and their lawyers.

In an address to the Alumni Association of Dartmouth College June 27th President Benj. Ide

Golden Ball Wheeler of the University of California, spoke frankly and vigor-

ously of the homeless nomads that are being developed among the extremely rich to-day. He shows fine discrimination in saying that economic conditions have produced this class of Americans, "whose whole strength and wit are completely absorbed in devising the means of spending any reasonable proportion of their income. Their money has torn them away from the ordinary standards of home and civic life, created a new set of conditions for them, and made them its servants." Having many homes, they have no home, "have forgotten where they vote," buy more villas than they can live in, more clothes than they can wear, and then fill in their time with false movements. "Sound judgment and clear perspective in the motives and movements of human life are seldom found among these people of the caste who drag the golden ball and chain." The mere existence of such a class, inevitable under present conditions industrially, is enough to condemn both the class and the causes contributing to its creation.

The indictments rendered by the grand jury last Saturday is encouraging to those

who believe that the The Indicted trusts of the country are so strong as to be a men-

ace. Now the packers are preparing for a legal fight. Attorney John S. Miller, counsel for the beef trust men, has drawn up a bill applying for an injunction restraining the government from prosecuting the packers. Mr. Miller's fight will be upon the legality of the methods pursued by the investigation. The evidence against the packers is overwhelming. District Attorney Morrison says:

"There is an overwhelming amount of testimony revealing the methods of dividing up territory and fixing prices so as to raise the price of meat. We were shown in detail how meat prices had gone up in various territories as a result of the tricks of the combine. Equally convincing is the testimony showing how the buyers for the companies in the trust refrained from bidding against each other, thus knocking the bottom out of the market for beef on the hoof."

Depth and intensity of feeling in China over exclusion is taken to indicate growth of a sentiment of nationality.

Briefs. —It is reported from Pekin that China desires to be represented in the Russo-Japanese peace negotiations.—Arrangements have been completed for a national reciprocity conference in Chicago some time in August.—Rojestvensky is recovering in Tokio.

EDITORIAL

THE SPECULATION FEVER

There are many indications that the passion for investment in all manner of attractive schemes has suffered something of a relapse owing to the repeated failures of such schemes during the past few months. It seemed at one time as if scarcely a day passed without some fresh evidence that otherwise sensible people were being led away by attractive but unreliable offers to invest in companies of one kind and another. Oil and gas lands, rubber plantations, lumber tracts, mining ventures and other forms of investment lured the unwary to speculation, and in most cases the loss of all the funds invested.

The failure of several of these schemes is a matter both for regret and satisfaction. It is, to be sure, unfortunate that many people have been induced to invest in such wild-cat ventures money which they could ill afford to spare. This is true of ministers, clerks and others on small salaries, as well as of widows and orphans and the administrators of small estates, who have thought to better themselves or their wards by such means. Many instances of great personal loss have come to light, and one cannot fail to be impressed with the tragedy which such cases reveal.

None the less, the failure of such concerns is a matter of great advantage to the sober and conservative business interests of the country. It is perfectly clear to business men that the enormous advantages promised by speculative concerns of the class mentioned are false from the beginning. However well-intentioned their supporters may be, no reliable firm can ever promise large returns from an investment of small capital. It goes without the saying that business opportunities so promising as are those which are usually advertised are taken up quickly by men of means ample enough to float them without the assistance of small investors. This leaves the latter class the option of taking small shares in some of the well-known and time-tried organizations, such as the old life insurance companies, or to become the prey of speculators who receive their money and promise large returns, and, when the crash comes, offer as the only consolation the assurance that they had done the best they could, but were misled by appearances.

The failure of one of these organizations dealing in oil stocks has brought calamity upon a large number of investors and disgrace upon a group of officers, among whom were some well-known members of the Christian Church. That this was foredoomed to be the result, every business man of sound judgment accepted from the first, but preachers, editors and Sunday school workers were induced to buy stock, and in several instances even to leave their legitimate work to become the promoters and representatives of these interests. The failure of this and several other concerns is not without its value, if the lesson can only be learned.

We insist, as we have done before, that the real danger is not in the loss of the investments, but in the success attending such schemes. To legitimate investments where a reasonable income may be enjoyed upon money wisely expended, there can be no objection, but

the speculation fever which steals upon men and robs them of their interest in the greater things of life is one of the greatest disasters that can befall the ministry and the church. If these ventures always terminated in loss, as they usually do, the lesson would be salutary, and the experiments would be fewer. The difficulty is that the fever grows even with experience of failure. The gambler always hopes for the turn of luck at the next throw. The man whose mining scheme has collapsed is confident that his next venture in oil or lumber stock is going to be successful, and there are those who will follow such leadings in spite of all advice and better judgment.

We are glad to have some sober, as well as humorous words on this subject in the present issue of the "Century," from one who has had long experience in the business world and is one of the best of judges regarding stock values and opportunities for investment. Mr. Kellogg is a leading member of the church in Buffalo, and the publisher of a spicy and well-informed journal on investments, as well as the administrator of a large number of estates. His words may well be pondered by would-be speculators.

THE HALF-MILLION MARK

The rapid growth of the Church Extension Fund has been a matter of congratulation to the churches for several years past. In no period has that fund grown more rapidly than during the past two years. It is unfortunate that the date of our convention this year makes a report from the Church Extension Board impossible. The offering for this fund is taken the first Sunday in September, a date after the close of the convention. This places the Extension Board at a disadvantage, as compared with our other missionary organizations. None the less, it is the definite purpose of the board and its secretary to close the year 1905 with the accomplishment of a task which has been close to their hearts and to those of all the Disciples—the reaching of the HALF-MILLION DOLLAR MARK. It will be a splendid moment in our history when we can say that we have half a million dollars available for the building of churches and constantly at work accomplishing that desired end.

While it is impossible to report this fact accomplished at the time the convention meets in San Francisco, it is possible to have the assurance that the mark will be won if the churches respond promptly to the call which has just been made by the secretary for postal-card notification that they propose to make a prompt and generous offering in September. Such reports received from 2,000 churches will put new confidence into the hearts of those who have this special work in charge. Last year 1,200 churches took the offering. There ought not to be less than 2,000 to do so this year. What the board wishes is prompt return of the postal cards which have been sent out, with the assurance that the offering is going to be taken. This is the next best thing to having the money actually in hand. The postal card calls for supplies of a sufficient number to be ample for the needs of the individual churches. That postal card is

the main thing just now. Please see that G. W. Muckley gets it just as promptly as possible. We are anxious to publish the results of this campaign for Church Extension. The earlier the postal card information is sent in, the more it will help.

Send that postal card at once.

SCIENTIFIC CO-OPERATION

Many efforts have been made first and last to solve the problem of securing a fair distribution of the products of labor and capital. These have for the most part proven unsuccessful, either through poor management or on account of the dishonesty of some of the promoters of the plan. European countries have been more successful in this work than the United States. However, there are various smaller institutions in this country which are following successfully some form or other of co-operation. There is a small, but rapidly growing firm of this nature in Chicago, whose plan of co-operation is unique and exceedingly interesting—the mail order house of Albaugh Bros., Dover & Co. The plan of the Company, known as "scientific co-operation," was originated by Mr. H. P. Albaugh, the president of the Company. It provides for the selling of the shares of stock in eleven series. The first series is sold at par value, less 5 per cent interest on annual payments—e.g.: one share on the five-payment plan runs \$20, \$19, \$18, \$17 and \$16. The second carries an interest allowance on payments of 4 per cent, which makes the annual payments on one share five-payment plan, \$20, \$19.20, \$18.40, \$17.60 and \$16.80. The third series schedules on the basis of 3 per cent. The fourth series 2 per cent, the fifth 1 per cent, the sixth is flat par, making each annual payment the same. Then on the seventh series there is a premium charge of 1 per cent; on the eighth series there is a premium charge of 2 per cent; on the ninth series there is a premium charge of 3 per cent; on the tenth series there is a premium charge of 4 per cent; and on the eleventh and last series a premium charge of 5 per cent, making the annual payments on one share five-payment plan, \$20, \$21, \$22, \$23, \$24.

This plan was begun only three years ago, and already there are 1,500 different people interested in the company, and this with less than a total of \$500 spent in advertising. The directors are depending upon the interest of each individual stockholder to promote the sale of stock and of goods. Another remarkable thing is that the Company does not go in debt, but enlarges its business just as the increased income from year to year will allow. With this income the Company is now erecting a nine-story building on the west side which will cost more than \$100,000.00 and which will be built without incurring a debt.

One condition of a man's being allowed to become a shareholder in this company is that he give satisfactory evidence of a good moral character, and no employee is allowed to swear, smoke or drink, or in any way live disorderly. The organization of the company is thoroughly Christian from first to last. It is a demonstration of the fact that the principles of Christianity can be applied in business to-day.

Wild-Cat Investments

A. B. KELLOGG

All investors are divisible into two classes, cats and wild-cats. The former may not have an ancestry running back to the sailing away of the Mayflower, but they are nevertheless quite respectable. Their parentage is usually of an excellent quality, and whilst some may have been reared by rough hands on old carpets in dusty garrets, they are by reason thereof vigorous of constitution, strong, healthy and not easily winded. Others, reared on tiger rugs and bear skins, and fed with sterilized food by aristocratic hands, are equally fortunate in possessing lasting qualities, because in their bringing up due respect has been paid to all the elements and factors that contribute to a vigorous constitution. These cats get their eyes open very early in life. If unable to get them open as early as they think they should, they have common horse sense enough to call in the mother cat, or some near and dear friend, to assist in the interesting and educational process. Previous to the complete accomplishment of this eye-opening, they live almost entirely on faith, relying on hands sympathetic, experienced and intelligent to supply them with what they need until they arrive at an age when they can forage for themselves. Occasionally they may, during their blind period, get food passed into their digestatory apparatus that bears no inspection label, and disconcerting results follow, but a strong constitution, with good, wise counsel from kind and experienced friends, brings them through. When their eyes have been well opened a siege of thorough education sets in. Subjects such as the growth and development of the country, the power to read, study and practically apply the operations and experiences of other cats, and the study of contentment with moderation, form the cat curriculum in all grades from the primary to wearing the blue ribbon of the graduate. These cats usually know enough to come in out of the wet and are great home stayers. Many times they are thought to be asleep and unmindful of what is going on round about them, but they are thinking hard on problems relating to the doctrine of chances, recurrence of wet and dry seasons, coming and passing of panics and such like. They are good mousers. They rarely catch the largest mice, but what they do catch is of value, having fatness on the rib, marrow in the bone and fur on the hide. These cats have splendid ears and reasoning powers. They will not undertake excursions into unknown countries where the mice are said to be as large as milk cans and as fat as autumn possums. They are content with foraging within bounds and bring home with never-failing regularity the pick of the flock. These cats have sense enough to know that an overloaded stomach invariably brings on a reaction, resulting in emaciation, disease and frequently the cat hospital, from which they emerge wiser and very much thinner.

The wild-cats are not so, but are like the chaff which the wind driveth away. Their conception and kidhood is wholly intense and fraught with many sad experiences and bumps. They are restless and dissatisfied from the moment their

mothers first lick their hair sleek until the wicked boy kicks them into the fertilizer factory. Their sense faculties become strained and impoverished in power because of seeking after the unusual. They never stay home nights and are everlastingly prowling around after the largest prey. They are so absorbed in doing something to howl over that they lose the faculty of discernment, and get the real and stuffed mouse so inextricably mixed that they can't tell them apart. They incessantly hanker after new mousing fields and the further removed the happier and smarter they think they are. A tale from any old preacher that wonderful-sized mice are to be found eighty-four thousand miles down stream in some country fit for bull-frogs and undehorned mosquitoes never fails to win as against any same assurance that reasonable-sized mice, good and fat, but not so large, are to be found within hearing of the lowliest meow. These wild-cats have great imaginations. They can see oil spouting mountain high out of a hole as dry as the desert of Sahara and tons of gold lugged out of claims that have an existence only on the map. They despise and spurn good warm meals at home and go crazy over what proves to be picked bones in foreign lands. Finally, after wearing out their frail bodies running after the accomplishment of the impossible, they become disgusted, embittered, and lose faith in everything.

It is unnecessary to further pursue the figure; the application is not difficult. In view of the almost unmeasurable losses daily occurring to investors, it may well be questioned whether warnings serve any purpose. The intoxication of high interest rates and in-

sane pursuit after extraordinary profits tends to dull the reasoning powers and deafens the ear to the voice of experience. If investors refuse to listen to the demonstration of those principles that are so surely accepted in the world of finance, and loss ensues, they must not complain. In investment fields experience has its lessons which must not be disregarded. The safety of one's principal always demands the investor's first consideration the income rate the second. If these are reversed, loss is inevitable. Investors have further to learn that the character of the men presenting an investment opportunity has as much to do with its profitable working out as the proposition itself; that virtue and activity in other fields of human labor do not give an immunity against loss; that friendship in any form does not guarantee dividends; that the past business records of promoters, agents and brokers should be carefully scrutinized with the view of determining their capacity for accuracy of judgment; that a moderate and safe interest rate is to be preferred to an immoderate and unsafe one; that income-producing property should be the basis of every predicated security; that deception in a single instance in a prospectus condemns the whole; that income and speculative investments should be wholly divorced; that there should be no manner of deception as to the ownership and titles to properties upon which securities are based; that no more should be risked in speculative securities than one can afford to lose, and lastly, that every investment should be carefully shunned that will not stand the strongest light being let down into it.

Buffalo, N. Y.

The Worthy Centurion

RICHARD W. WALLACE

The centurion of whom Luke tells us, who sought help from the Master in behalf of his afflicted servant, was pronounced "worthy" by the elders of the Jews because, they said, "He loveth our nation and himself built us our synagogue." The Church Extension Society is appealing for pledges from two thousand churches that they will take the offering in September next for the important cause it represents. There certainly ought to be no difficulty in obtaining more than this number of pledges. The Church Extension Society is the Worthy Centurion of our Brotherhood.

This society builds not synagogues, but churches in which the simple Gospel of Jesus Christ, the power of God unto salvation, not to the Jew only, but to every one that believeth, is proclaimed. Moreover, this society has been instrumental in erecting not one house of worship merely, but hundreds; and the good thing about it is that there is an anxiety on its part to build as many more as we will enable it to build. Recent reports from State Secretaries indicate that there are at least six hundred of our congregations which greatly need buildings, and would put them up immediately if the Church Ex-

tension Society could give them the needed assistance.

The importance to every congregation of a substantial house of worship which it may call its own cannot be exaggerated.

And the splendid business methods of this society impress us with its worthiness. The interest on the loans pays all the expenses of the society, and thus every dollar given to this enterprise goes directly towards the building of churches, and continues the good work indefinitely. In all the years of this society's existence it has lost only \$563, and yet more than \$890,000 have been handled by it.

The Church Extension Society inspires churches to attempt things for themselves. Here is a case in point. A few months ago we had cloth in the windows of our church here in lieu of glass; the lecture room was incomplete and useless as it stood; we were using old pews taken from the church which was burned some years ago, and there was a note for \$2,600 against the church. We obtained a loan of \$1,000 from the Church Extension Society, and now the \$2,600 note is paid, the lecture room is finished, and we have beautiful cathedral glass windows, and new quarter-sawed oak pews.

The Iowa State Convention

Monday, Tuesday and Wednesday were great days in the work of the convention. On Monday morning a splendid address was delivered by D. R. Dungan, followed by appeals from George L. Snively and by Mr. Ranshaw. These were followed by a sermon by T. R. Hopkinson. In the afternoon, the conference on "The Minister in His Study," led by A. M. Haggard, was both interesting and profitable, as was that on "Pastoral Problems," led by F. L. Moffett. A masterful address was given in the afternoon by Prof. Clinton Lockhart on "The Value of Messianic Prophecy in the Prophet's Own Time." Prof. Lockhart followed this on Wednesday afternoon with a lecture on the subject "The Value of Messianic Prophecy for Our Time."

Monday evening the convention address on "What the World Owes Christ," delivered by the moderator of the convention, Hon. J. C. Mabry, of Albia, Iowa, was received with marked favor. The address was strong and inspiring, and the speaker was at his best.

Tuesday morning was taken up with the reports and the presentation of nearly thirty of the Iowa Christian convention missionaries, who entertained the convention with messages from the field. On Tuesday afternoon an address was given by D. W. Hastings on the subject "Our Weak Churches." This was followed by an address by S. H. Zendt on "The Paramount Importance of the I. C. C. Work." The conference upon this subject, led by T. F. Odenweller, brought out a great many enthusiastic responses. On Tuesday evening occurred the educational address by Charles S. Medbury, of the University church. This address was one of the most inspiring and educative that has ever been delivered before an Iowa Christian convention. The speaker was at his best, and he gave to the great audience that listened to him such an address as they are not likely to hear in a long time to come. He pictured to them the importance of the work that is being done by Drake University, the sanity of the methods pursued here, and the responsibilities of the brotherhood as related to it. Following this address occurred, perhaps, the most remarkable scene that has ever been witnessed at an Iowa Christian convention. Dean A. W. Haggard was called to the rostrum and informed the great audience that we have on the campus a main building for the College of Liberal Arts, we have buildings for the Music Department, for the Law Department, for the Medical College, and for the science work, but we have no where a building to house the one department in which they felt the greatest interest—the Bible College. He told them that \$7,000 was lacking before we could be able to begin the erection of the \$25,000 structure that we were working for. The people began to give. Fifties, twenty-fives, tens, fives, hundreds, five hundreds, and thousands were among the sums contributed by the great audience present until at nearly 12 o'clock, that night, we were assured of more than \$7,000 as an addition to the fund, making more than the \$25,000 needed for the building. The amount of money given us is not so remarkable as the spirit that pervaded the audience and the good feeling manifest everywhere.

The Iowa State Convention

On Wednesday morning following a most excellent address by D. R. Dungan, the educational program was given. Ten minute speeches were made by various members of the convention on the general subject of education and Drake University. J. H. Stockham, discussing the Board of Trustees of the University, said: "We have a provision that the church, through the Iowa Christian Convention, shall select twelve representatives on the Board of Trustees. We also have six selected by the graduates of the University, on the Board. In addition to this we have provided that the trustees themselves shall elect two men each year to serve on the Board, selecting those who can render the greatest service, making in all, in addition to those who have been life members for some time, a Board composed of twenty-four members. Every penny received by Drake University or expended in any way is accounted for, and the books are open, and the annual reports are published from year to year. Mr. Stockham also announced as a committee on the location and construction of the new Bible building, B. F. Prunty, J. B. Burton, A. M. Haggard, H. M. Bell, and L. Higgins. He further announced that the building had been located just west of the University church, about one hundred feet south of University avenue.

Prof. C. O. Denny in discussing the topic, "Our Twenty-fifth Anniversary," said: "Twenty-five years is not very long in the history of a college. In our state last year, Cornell celebrated its fiftieth anniversary. Drake University is the youngest of all the schools of any consequence in the state of Iowa, and it has surpassed them all in the marvelous achievements it has made in the few years of its history. It may be a surprise to some of you to know that more than 11,000 students have passed the portals of our beloved institution here. Most of them are still living. The first student to enroll in Drake University is at present in the city of Ann Arbor, editing a paper and writing a book which tells boys and girls how they may go to college and earn their way. Our first graduate, J. E. Denton, is in California preaching the gospel. One of our first professors, E. B. Shepperd, is still with us. The invitation to be present next year in the celebration of this twenty-fifth anniversary is to all. Special rates will be given on railroads. May we expect the greatest college gathering that was ever convened in the west? We hope you will be here to join with us in the celebration.

Prof. D. R. Dungan, in discussing "Early Days and Secrets of Success," said: "I had the honor and the delight of presiding over the stockholders' meeting in Oskaloosa for two days, when the effort was made to pull up and come to this place. It was a very noisy meeting, as I remember it, and I had to rule against my best friends a number of times. I remember the first day I did any teaching in Drake University. There were just seven persons enrolled in the Bible College. It did not look very much like a university then, but the days have changed very much. Now, you want to know about the secret of success. The secret of success was energy and enthusiasm. It was the de-

termination that 'we will go and build up a university that shall be for God and humanity and we will just keep on until we get it done.' We did not know then that we were doing as well as we were. We are just reminded of some things that we are doing now. Brother Haggard thought last night that he was putting things too monstrous high when he asked for \$5,000 for the Bible College building. The giving to this is on the go yet, and we do not know where it will stop, but as long as we stand with God and God's work and be faithful, He will guide us to the best."

Mrs. Laura Delany Garst followed with a discussion of "Small Gifts and Their Meaning," in which she expressed the hope that every member of the church in Iowa might wish to have a part in building up Drake University. Mrs. Garst was followed by E. S. Ames of Chicago on the subject "The University and Our Future." He was followed by President Bell in a brief report of the work of the university for the year just closed.

Mr. B. F. Fisher, being called for, announced that the class of 1904 of the College of Liberal Arts had pledged the first \$1,000 for the Carnegie Library Endowment Fund, and Mr. C. G. Stout, of the class of 1903, reported that his class had established a Kathryn Van Meter Endowment Fund by pledging \$1,000. He expressed the hope that this fund might grow into much larger proportions.

The educational program was a success from every point of view. Following this program, the delegates, to the number of several hundred, adjourned to the beautiful plot of ground west of the church, where they broke ground for the new Bible College building. A long rope was attached to a plow, and all hands took hold, men, women and children. Dean Haggard held the plow, and D. R. Dungan and President Bell acted as "wheel horses." Three good, healthy furrows were turned to mark the beginning of this good building.

Wednesday afternoon was given up to a discussion of the past by the older brethren of the convention. Short talks were given by J. H. Ragan, S. B. Ross, H. U. Dale, Allen Hickey and many others. The convention then closed, the benediction being pronounced by C. S. Medbury.

The editor of "The Pacific" (Congl.) says sagaciously: "Industrial questions are the great questions of the day, and it is Christianity only that can solve them." These questions are being studied in the academy, but no real progress can possibly be made until this accumulated academic wisdom filters down into the common life. It is as useless if it stays on the shelf and in the classroom as tons of water diffused in upper air, while the earth is parched and burnt. What will condense and precipitate it? Where are the brave men who as superintendents and captains of industry will dare become missionaries to mammonized business, and reconstruct it on the basis of the Golden Rule and the 13th chapter of First Corinthians, or even the Epistle of James?

Sunday Afternoon

PRAYER

Theodore Parker

Oh, let me know thee, Father, dear!
And in my darkest hour
Give me the grace to find thee near,
And hide beneath thy power.

Thou fill'st the morning sky with light,
Feedest the grass with dew,
And keepest all the stars of night
Each to thy spirit true.

Pour thou on me thy dews divine,
Shed morning o'er my night!
Lord, let thy lamp within me shine,
My life reflect thy light.

THE WORLD AND THE CHURCH

Rev. Francis E. Marston, D. D.

The constant business of the Church of the Lord Jesus Christ, of which he is the head, is to exalt the Cross, the name, the ethics and teachings of Jesus as applicable to all forms of human conduct. The Church is here to point the way for the application of Christianity in the dealings of man with man. The love note of Calvary is to know no abatement when in the exigencies of life it drives the wheels of industry, or causes to run swiftly the chariots of traffic.

It is the business of the Church to-day to uphold the methods and aims of Jesus; to make the same serious, and earnest impression on the world that he made; to have the same simplicity and seriousness, and to be filled with the same heavenly aspirations. Have not many of the methods of the mart and the shop with their fraudulent and unscrupulous attempts at advantage, invaded the sacred precincts of the Church?

Does the world any longer take the Church seriously, when the Church does not take itself seriously? It asks for a willing sacrifice in the name of the Lord, and then offers a chromo, an oyster stew, or an ice cream, as premiums of dole unwillingly extorted.

The Lord and his apostles have left no account of having gone into the restaurant or amusement business for revenue only. It is true that Jesus fed the multitude, but he did it without money and without price.

He certainly knew the needs of this wonderful century and the relations of his Church to the perishing world, but he has left no directions implicit or implied, to run theaters, or minstrel shows, to extract revenue from those who otherwise would give the cold shoulder to religion or benevolence. The Lord loveth a cheerful giver, and a willing sacrifice. I firmly believe that the blood-red cross has forever wedded the sacred and secular. The hand of the Redeemer has made everything holy that is not of evil—but surely all things that are not absolutely evil are not expedient for the blood-bought Church of Jesus.

What have our entertainments, suppers and fairs, given for revenue only, been but perpetual fever sores and plague spots, breathing out shame, and division and confusion on the Church? They have desecrated holy places and assaulted all sense of fitness.

We all, no doubt, need to learn that Christianity is a matter more of the life than of the lips. Of course we thoroughly believe this theoretically, but does this particular faith show itself in our works? There are in certain parts of the world some improvident working people who keep their Sunday suit of clothes in pawn all the week. When they receive their wages on Saturday afternoon the suit is released for use on Sunday, only to be returned when Monday morning comes, as the money secured upon it is needed for household purposes. Is there not danger of treating our religion very much in the same way? It is brought out on Sunday, to be carefully retired during the week. But this is all wrong. If religion is a dress it is an every-day dress. It is more correct to think of it as a dress in the sense that the foliage of a tree is called the dress of a tree. We familiarly speak of the trees as dressing themselves in living green. They do this each spring, yet they visit no dry-goods store and need neither tailor nor dressmaker. Their robe of beauty is put on by being put out. The vital sap, the life within, puts forth the foliage, or the limbs would remain bare all summer long. In just such a sense is the Christian religion a dress. According to the apostolic injunction we are to put on the Lord Jesus. This can only be done as he is the hidden man of the heart. We can only put on Christ by putting forth Christ in our lives.

The world longs to hear of a Church that believes in the everlasting verities she proclaims, and utters them with no uncertain sound. The world wants a Church that exalts faith in Jesus as the divinely-appointed Savior of the world. With all her laughter and frivolity, she claims deep down in her heart a serious consideration of the most momentous question in all the world, If a man die shall he live again? It is only Emmanuel—God with us, who can give aught of answer to such a question.

The piteous appeal of the great masses that surge in perishing misery around the threshold of the Church, does not stop at: Give me comfort, or I perish; Give me better shoes, better clothes, more work and more to eat, or I curse you as a false Church. But it moves on to the sublime demand, Give me faith; and the reason for it, for my soul would live. Perish the tattered body, but let me know that my soul shall never die.

There is less demand for sympathy for the body than we think, and more earnest reaching out for a larger life of faith, too strong to be shattered by individual pain. And coupled with this there is everywhere in this age a greatly increased demand for simple and absolute sincerity on the part of the Church and those souls, who would interpret Emmanuel—God with us unto the souls of men.

Do you believe? Are you speaking God's truth or playing with delusion? Is this your soul's faith? Then comes the solemn and awful challenge to you, O Church of the living Christ! to you, O men, who have taken upon you solemn and holy vows to uphold the truth as it is in Jesus Christ—I say the solemn and

awful challenge comes to you: If you believe, then we believe. Woe be to those whose conduct daily gives the lie to these agonizing appeals of dying souls.—The Presbyterian, New York.

TRIUMPHANT TRUST

Frank G. Tyrrell

The way is dark, the way is long,
The lightnings chant their thunder song,
And fierce the strife 'twixt right and
wrong,
Yet on I press, my foes among—
My Father rules the storm!

I do not fear the breath of fire,
Th' embattled host, their flendish ire,
Nor lurking passions' fierce desire,
My faith's triumphant in the higher—
My Father rules the storm!

And in this trust secure I rest,
There's peace, sweet peace within my
breast,
By tyrant fears no more oppressed,
I journey with my heavenly Guest—
My Father rules the storm!

THE GREATEST THINGS ARE THE SIMPLEST.

The trouble with us is, that we look too high and too far away for our chances. We forget that the greatest things are the simplest. In hunting for roses, we trample the daisies under our feet. We are blind to the chances and blessings near us because we are looking so far away for them. Everything depends upon the power of the mind to see the chance, the pluck and determination to lay hold of it and wring from it every possibility that we lack, rather than the chance "to make good."—Orison Swett Marden in "Success Magazine."

"SO MUCH TO DO, SO LITTLE DONE!"

Lawrence Frederick Deutzman

Cecil Rhode's Last Words.
Is there no debt that thou dost owe
To lighten others' care or woe?
Is there no comfort thou canst give
To help another creature live?
Hast thou no peace thou canst bestow,
And let a sadder being know?

O fellow pilgrim, stop a while
To give a helpful, loving smile.
Thy life is not thine own to live,
As thou hast gained so must thou give;
But give not only of thy wealth,
Give, too, a little of thyself.

Oh, do not answer thus to me;
"I've greater cares that first must be."
Thou canst not live this way, for, friend,
What will comfort thee at the end,
Since there is little comfort stored
For those who live to merely hoard.

O soul, so stultified and mean,
What bit of love canst thou then glean,
With not one voice to intercede
And help thee in thy pressing need?
Look, then, to it—aye, count the cost
Of precious helpful moments lost.

"So much to do, so little done!"
It is not strange the world's unwon,
So little done by you, and me,
So little love with charity.

The University of California operates a dairy school in connection with the regular course.

Home and Children

(Written for Christian Century.)

A STUMBLING BLOCK

Mary E. H. Blair

Because, professing still to be
A follower of the Lamb of God,
I walk in devious paths where He
Is never seen, has never trod;
E'en thus it is, that some, through me,
The Master's face may never see.

Because, professing to be wise,
And to have found the Truth, the Way,
I oft am seen in Folly's guise,
Unmindful whom I thus betray;
Yet so it is that some, through me,
To Heaven's gate may lose the key.

Because, professing His dear name,
And love so infinitely great,
My tongue will even friends defame,
And flashing eyes oft tell of hate;—
Alas, 'tis thus, that some, through me,
May hopeless, face Eternity!

—La Fontaine, Indiana.

The MINISTER'S CAT

Sylvia, because her new dress buttoned with so many buttons, or because it took Elsie so long to make the great pink bow on the side of her head stand up straight enough, was late. It was her first party—her very first.

"Good-by, Venus o'Milo!" she said to the beloved cat on the minister's doorsteps. Sylvia was the minister's little girl. "Good-by, an' think o' me when far away. Honest an' true, Venus o'Milo, I'm a little scared."

The party was round two corners, at Mrs. Tewksberry's. Mrs. Tewksberry came to the door.

"You dear little Sylvy!" she cried, welcomingly. "I'm so glad you've come! They've begun a game, but you shall play, too, unless you'd rather sit in my lap and look on and get acquainted."

"Oh, yes'm; you're welcome!" stammered scared little Sylvia, remembering Elsie's cautions to be polite. "I mean I'd rather."

The players sat in two rows opposite each other. They were laughing gaily.

"The minister's cat is a fierce cat," Virginia Day was saying, as Sylvia went in.

"The minister's cat is a furious cat!" cried the little boy opposite Virginia.

"The minister's cat is a 'fraid cat'" piped a clear little voice, and then everybody laughed like everything—everybody except Sylvia.

"The minister's cat is a funny cat!"

"The minister's cat is a foreign cat!"

"The minister's cat is a foolish cat!"

"The minister's cat is a fussy cat!"

Everybody said something dreadful about the minister's cat. Sylvia's lip began to tremble. She felt lumpy in her throat. Still they went on:

"The minister's cat is a fighting cat!"

"The minister's cat is a feline cat" and everybody shouted again.

Sylvia slid out of Mrs. Tewksberry's lap and started toward the door. The lump was getting so much lumpier she did not dare to speak. She had one ob-

ject in view—to get back to the minister's doorsteps and—and hug Venus o'Milo. She would call her beautiful, beautiful names; she would say the minister's cat was a darling cat, a precious cat, a dear, lovely, comfortable cat! Venus o'Milo should not be abused!

"Why, Sylvy, dear—Sylvy!" Mrs. Tewksberry hurried after her in great concern. "Why, you're crying, little sweetheart!" she said.

"Yes'm, thank you. I—I'm going home an' hug the minister's cat. I wouldn't have come if I had known everybody'd be impolite to her. I—I love her."

Then Mrs. Tewksberry understood, did not laugh at all, but took Sylvia up in her lap again and explained.

"It's only a game, dear! 'The minister's cat' is just the name of it, and it doesn't mean any special cat in the world. First, everybody tries to think of something to say about it that begins with 'a,' then 'b,' 'c,' 'd,' and so on. It's great fun. It just happened that all the 'f' things were unpolite, sweetheart; but nobody meant your cat. Don't you see?"

Sylvia saw plainly, and all her troubles vanished in a flash. The lump disappeared, and she began to laugh. She slipped her hand in the big, kind one, and trotted back happily to the shouting children. One voice rose above all the rest, and what do you suppose it was saying?

"The minister's cat is a first-rate cat!" —Ex.

SALLY JENKENS' WILL**"MY LAST WILL AND TESTAMENT."**

"I bequeath my doll, Flora Roosevelt Jenkins, to poor Washwoman Muldoon's Molly.

"I bequeath my pair of bantams, Sir Grover and Lady Cleveland Jenkens, to Coachman Ford's lame Tommy.

"I bequeath by big picture Bible to dear old nurse, Aunty Lincoln Washington Rogers.

"I bequeath my silver hand-mirror to Trilly Truffles, because I think if she could see herself in a glass, then she would try to keep her face clean and her hair combed.

"All my other belongings I bequeath to Miss Kindergarten Lovely, to give to her slum children.

"Signed and testified to in the presence of myself this 12th day of May, 1903.

"SALLY JENKENS."

"There," mused Sally, "that's right, I guess. Sounds just like grandpa's will. But I wonder how they'll act when I'm dead and gone, and they come into their inheritance. O dear, I wish I knew just what they'll say! I—I guess I'll give something now, and then I will know."

So she got ready—her mother said she might—and took her best beloved doll, Flora Roosevelt Jenkins, over to Molly Muldoon, and Molly Muldoon could hardly believe her eyes.

"What, for me!" she exclaimed. "The first flesh-and-blood, real live dolly I ever had! See her weeny-weety eyes joggle! This is just lovely of you, Sally!"

Then Sally went home, and the coachman put the bantams in a basket for her to take over to his little boy Tommy.

How Tommy opened his eyes when the cover was raised, and Sir Grover Cleveland Jenkens crowed!

"My, but he's a beauty!" said Tommy. "And the little hen is just like you, Sally. Aren't they beauties?"

"Oh!" mused Sally to herself on her way home after the Bible, "this is a lot nicer than waiting till after I'm dead and buried before they get 'em. At least, I guess it is."

Then she knocked at Aunty Lincoln Washington Rogers's door.

"Come in, my honey. I sees you coming;" and Nurse Rogers opened the door.

"Here's my last will and testament for you, Aunty Lincoln," said Sally.

For a moment the old negress stood speechless, and then were the strings of her tongue unloosed.

"Bress de Lawd, who knows my ole eyes was a-dimming so's I can't read no mo' de fine print; dis yer book am lovely. Jus' you hear me read now."

And she read—or recited: "De Lawd is my shepherd; I shall not want," and on through to the last, "an' I will dwell in de house ob de Lawd forebber."

"An' yer say dis am your last will and testament. It's de last will, and de first will. It's de whole blessed Bible."

Then Sally hurried home and got her last special gift, and took it over to Trilly Truffles.

"My last will and testament!" exclaimed Sally.

"Why, it isn't a Testament! It's a looking glass," laughed Trilly, rapturously. Then Trilly looked, and stared, and blushed; and then she excused herself, and hurried out into the kitchen. What a splashing of water Sally heard, and "Ouch! ouch! ouch!" for Trilly was combing her hair.

"It's just as I said," thought Sally, on her way home. "The looking-glass is just what Trilly needed. My, but this is nice! Wonder if I haven't got something else so that I can make another will and testament!"—Youth's Companion.

THE BABY

Emma A. Lente

"She is a little hindering thing."

The mother said;

"I do not have an hour of peace,

Till she's in bed.

"She clings unto my hand or gown,

And follows me

About the house, from room to room,

Talks constantly.

"She is a bundle full of nerves,

And willful ways;

She does not sleep full sound at nights,

Scarce any days.

"She does not like to hear the wind,

The dark she fears;

And piteously calls for me

To wipe her tears.

"She is a little hindering thing."

The mother said;

"But still she is my wine of life,

My daily bread."

The children—what a load of care

Their coming brings!

But, oh! the grief when God doth stoop

To give them wings.

Independent.

The Quiet King*

Caroline Atwater Mason,

Author of
"A Wind Flower,"
"A Minister of the World," etc.

CHAPTER XII.

A man of sorrows and acquainted with grief.—Isaiah.

At the close of a Sabbath day in Capernaum the Master sat in the house of Peter, and in the court around him were twelve men, the little band of his chosen friends. A peculiar silence pervaded the house; none sought admission to the Master on this night, and in place of the enthusiastic crowds which had been wont to surround him there, men passed the house with averted faces, or in cold and gloomy indifference.

Even upon the circle of the Twelve something of discontent rested. In other times they regarded an hour alone with the Master as an especial privilege; but this night, in the house of late so visited by eager seekers that they had not time so much as to eat, there was a sense of loneliness and depression. They spoke little among themselves; one of the number, it was Iscariot, withdrawn from the others, sat in deep thought, and glanced ever and anon from under his knitted brows at the face of his young Master, with a strange and sinister expression. That face was not less calm, less majestic in its repose than it had even been, but there was a solemn sadness on it now which the Twelve had never seen before.

At length the silence was broken; it was the Master who spoke.

"Will ye also go away?" he asked, looking about the Twelve.

There was a moment of painful silence. The expressions upon the different faces made a strange study; a certain hard defiance on that of Iscariot, on that of Thomas a troubled perplexity, on John's a smile of endless tenderness.

But it was left to Simon Peter to speak. His strong, energetic nature had given him a kind of leadership among these men. With unshaken resolution and yet with a look not all untroubled he made answer:

"Lord, to whom shall we go, but unto thee? thou hast the words of eternal life."

There was a pause in which the dispirited faces brightened, for the sturdy affectionate loyalty of Peter brought better cheer. Again he spoke:

"And, furthermore, how should we leave thee, seeing that we believe and are sure that thou art that Christ, the Holy One of God?"

The Master looked about upon them.

"I have myself chosen you twelve men," he said, after a little, almost as if speaking to himself; "and yet among you even, is one that is of the devil."

In silence and dismay they looked into one another's faces, but the gloom upon the brow of Iscariot deepened.

The tide of public favor toward Jesus had reached its height and was ebbing fast. The fickle multitude had turned away from him; even the Twelve were disappointed, although still loyal. It had been but a step from enthusiastic devotion to desertion and avoidance. How had it come to pass?

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From the day when, in the house of Simon Peter, the paralytic Adriel was healed in presence of the delegation from Jerusalem, an opposition to the Master had made itself sharply felt from that source. Go where he might, on whatever errand of love or beneficence, he was dogged and shadowed by the emissaries of the chief priests and rulers of Jerusalem. With sneering comments they sought to belittle his words and to lessen the effect of his mighty works upon the common people, who ever heard him

Whenever an occasion presented itself these carping critics joined issue with Jesus on some trivial question of external observance, chiefly with regard to the Sabbath, seeking to throw him into disrepute as a religious teacher.

For the fact was simply this: the nation, whether Sadducee, Herodian, ecclesiastic, or Pharisee, men who cringed to Rome or those who plotted for freedom and independence, the worldly minded or the bigoted religionists, all alike, save the lower classes of society, having weighed the claims of the Nazarene to the Messiahship, had scornfully rejected him.

This carpenter's son of Nazareth, low-born and untaught in the schools, the king of Israel? This heretical young rabbi, who ate with publicans and sinners, and with unwashed hands, who broke the Sabbath and the traditions of the elders, and spoke slightly of the righteousness of the Pharisees, this man to be the head of the chosen people? The idea was inconceivable. He was an offense to them, the greater as his influence grew beyond their control. Hence secretly and openly they worked against him, sowing seeds of disaffection and unbelief everywhere.

At this crisis came the death in prison of John the Baptist, a favor granted by Antipas at the close of a debauch to the daughter of Herodias, who had pleased him by a voluptuous dance. This circumstance chilled the devotion of the Galileans; John had been the chief witness to the Master at the beginning; why then did he leave him to pine all those months in prison, and then to lose his life at the edge of the sword?

But once more the popular enthusiasm flamed high, for on a day just after the death of John, by a power which all men said must be divine, the Master had fed a company of five thousand men in the fields near Bethsaida-Julias from a handful of food. The multitude, to whom an act like this appealed supremely, were wild with joy. This man must after all be the Messiah, and the time for his manifestation was come. The kingdom of God was at hand! He should gather an army and all men would flock to his standard. Why not?—a man who could give them food without their money or labor? By force they would have taken him and made him king. A revolution like that under Judas the Zealot was in their thought, only this man would be victorious where Judas had failed.

Sick at heart at the coarse misconception of his character and mission, the Lord withdrew and hid himself from the

populace, going into a mountain alone, on the lonely eastern shore of the sea of Galilee, where the miracle of the feeding had taken place. The ardor of the people thus baffled, at once cooled, and when he appeared among them again at Capernaum they were ready to challenge him for a sign of his Messiahship.

It was the Sabbath, and the Master went, as was his wont, to the synagogue, the beautiful white marble hall which had been built for the townspeople by the centurion whose servant he had healed of a grievous illness. It was a day of crisis for him and yet more for the people, and the sure foreboding of what must come showed itself in the Master's face.

His discourse that morning was widely different from the sermon on Hattin Hill. That was spoken under the influence of the blue sky, the sunshine, the flowers of the field; the simple needs, common desires, and familiar sins of the people were his theme. This day he sought to lead them up to higher truths, and to the conception of himself as the eternal food for their souls, the Bread of life. They could not comprehend him. "What!" they cried. "Will this man give us his flesh to eat?" grossly misinterpreting his words, missing their divine beauty, and turning away repelled.

"Is not this after all, Jesus," they began now to murmur among themselves, "the son of Joseph of Nazareth, the carpenter? We know his father and his mother. How is it then that he saith, 'I came down from heaven'?"

And from this time his influence among the people at large in Galilee was gone; and of those who had been his devoted disciples the greater part fell away, so that on that Sabbath night he was forsaken by all but the Twelve, and sat with them beneath a deepening shadow.

The day of visitation for Galilee was over. He had come unto his own, and his own had received him not. Although he had done among them many mighty works, yet the people at large had already ceased to regard him. He had healed their sick, had cleansed their lepers, given sight and hearing to the blind and deaf, cast out spirits of evil, had even raised their dead to life, and had himself borne all their sorrows with love and patience which never tired. Nevertheless, when they found that it was not in his purpose to set up a standard for their freedom as a nation, they hid, as it were, their faces from him; he was despised and they esteemed him not.

It was time to go. The forces against him had been set in motion too soon, and were working too fast; Sadducees as well as Pharisees were combining now with the Herodians to end his influence with the people at any cost; Herod Antipas too had become aroused to the fact that a mighty man of God was rallying the multitudes around him, and he had declared in guilty terror, "It is John the Baptist, whom I beheaded, who hath risen from the dead." Furthermore, he had said that he wished to see the Nazarene—ominous wish from a Herod.

(Continued on page 667.)

AT THE CHURCH

BIBLE STUDY UNION LESSONS

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NOTES ON THE LIFE OF CHRIST.

By Dean Frank K. Sanders, D. D., Yale University.

THE FIRST NORTHERN WITHDRAWAL.

For July 2, 1905: Mk. 7:1-8:9.

The declaration of Jesus to the people that He was the living bread from heaven which they must crave if they would live the Godlike life, made it clear that His ambitions were quite at variance with those of the populace. He did not even contemplate the wresting from the Caesars of an imperial throne; He was not so much concerned with their future political relations as with their present moral and spiritual ideals. It must have been sore disappointment that led so many to forsake Him after that address in the synagogue at Capernaum.

But the crisis that followed was far more important and acute. Jesus took occasion to define with sharpness the radical difference between His own principles of religious life and those of the Pharisees. He had already been an object of official dislike and hatred; He now became an avowed critic and enemy, since He declared that the very basis of current Pharisaism was wrong.

Pharisaism exalted scrupulousness in the interests of holiness. It was the large and important religious ideal behind the system of ceremonial regulations that gave it apparent justification. Men do not count the pains expended in the acquisition of holiness. But gradually the emphasis had become transferred from the moral preparation for holiness to the physical. He was regarded as a righteous man in the sight of God, no less than in the eyes of the law, who diligently observed the regulations devised to prevent men from overlooking the precepts of the ceremonial law. Such a man wearied himself by following a treadmill of duty and ignored other and higher obligations.

Jesus had consistently refused to be bound by Pharisaic rules of procedure. He neither fasted at set times in a formal way nor turned the Sabbath into a dreary and barren day of unusual restriction. He repeatedly insisted on distinguishing between rules of procedure and the religious ideals which gave them standing. Again and again, He declared that faithfulness to ceremonial traditions was not religion. He would not have denied the usefulness of religious traditions of a proper sort, nor did He fail to enter into the usual routine of observances throughout the Jewish year. His hostility was not directed toward observance which tended to commemorate religious events, or to promote helpful habits. He merely refused to allow His own religious life or that of His followers to be smothered or extinguished by a mass of useless rules of procedure.

With characteristic courage He met the issue squarely and energetically. Some Jerusalem scribes, possibly a deputation from the Sanhedrin, men at least of great importance and influence, came to Capernaum to question Him. In so doing they were within their rights, for they were the recognized guardians of the purity of the Jewish faith. They raised a question which the Master answered with reference to the frequent purifications regarded as obligatory upon every one who desired to rank as a scrupulously pious Jew. He accused them of making such petty and technical demands

*This course presents a complete and connected view of Christ's life from His birth to His ascension. The lessons are based on entire Scripture sections. They are issued in four courses, with seven grades and three teacher's helpers, and furnish connected and graded Bible study for all classes from childhood to maturity. These notes are published to meet the needs of those who are using these lessons, but will be found interesting and useful for all classes of readers.

a reason for overlooking the plain demands of the law of God, and of turning religion into a business for experts.

But He did not stop there. Turning to the crowd of auditors, He made a declaration which was virtually a challenge. It was the assertion that ceremonial distinctions are not supremely important, that the only serious defilement which can come to a man is that which proceeds from a wicked heart or an unclean imagination. Not what one eats or touches is defiling, but what one says, or thinks, or feels. The real expression of a man is his character.

This seems commonplace now, but it was revolutionary then. Capernaum thereupon ceased to be the effective center for Him that it had been, even Galilee cared little for Him. Confronted by misapprehension or hostility on every hand He turned, perhaps of necessity, perhaps with a sense of relief, to the outlying pagan territory. With Him were His disciples, the Twelve at least and probably others. Acts 1:21, 22 presupposes a larger number.

His motive in withdrawing has been variously stated. Whether it was for the sake of inaugurating a mission to non-Jewish people may well be questioned. It was rather to avoid observation and to secure a quiet period of intercourse with His chosen companions. More than ever now He needed to get closer to them and to win their deliberate faith. But one incident of the journey up along the coast is preserved, an episode, however, affording a notable contrast to the experience He had just passed through. A Phoenician woman besought Him to heal her daughter. His reluctance only stirred her to more eager pleading. He avowed Himself as disengaged to begin a new ministry of healing and teaching among an alien people, but she cleverly urged that His immediate presence made it possible for Him to help her in her need. Her wit, humility, and faith were irresistible. Gladly the Master gave her recognition.

CHRISTIAN ENDEAVOR By CHARLES BLANCHARD

THE INDWELLING CHRIST.

Topic July 9th: Col. 2:6-10; 3:8-16.

This thought of the Indwelling Christ is a favorite theme of the Great Apostle. In Ephesians 3:16-19, he prays that "He would grant you, according to the riches of His glory to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God."

This same thought is repeated in the 2d and 3d of Colossians, with some similarity of phrasing. "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving." To have Christ dwelling in us we must be rooted and grounded in love, built up in him, established in the faith; for Christ dwells in the heart by faith. It is not, therefore, a matter of mysticism, or of strange, mysterious spiritual influences; but of faith and its rational exercise. "Christ dwells in the heart by faith." Get this great thought. It is the way of all goodness and greatness, in the things of God, as in the affairs of this big, busy world. Every great idea and lofty ideal dwells first in the heart of some one. Every noble work of art, of sculpture, of architecture, discovery, invention: every great attainment has been first a dream in the heart of faith, wrought out in love and life.

A good many people, young and old, are often troubled as to spiritual influences. Extravagant claims are sometimes made by ignorant enthusiasts, for the most part, regarding the operations of the Holy Spirit in the heart of the believer. But Paul, who wrote much about spiritual things, says that "Christ dwells in the heart by faith;" and again he says: "Let the words of Christ dwell in you richly in all wisdom," or "unto all wisdom," as the revision gives it. So

How much of a journey the company made is not clear. Matthew's Gospel describes the whole incident very vaguely, mentioning only the fact of going to Phoenicia, and the return to the sea of Galilee. Mark's account makes it clear that they went northward through Sidon, making probable a crossing of the Lebanon range, toward Damascus, and a return southward to Decapolis and the sea of Galilee. Each Gospel is meager in details.

Reaching the shore of the sea, He was again surrounded by eager people. Here they brought before Him a deaf man whose speech had been impaired. Desirous of avoiding notice, Jesus took the man aside from the multitude. He then made use of unusual methods, doubtless intended to rouse the interest of the man and to draw out his faith. The cure profoundly impressed the people. Despite the commands of Jesus, they eagerly spread the story of His beneficent acts.

Hence a multitude gathered around Him, absorbed by His words and deeds. Jesus had previously been prevented by popular opposition from exercising His ministry helpfully in the Decapolis. Their eagerness He could hardly resist. For three days the ministry continued. By that time the provisions which the people had brought with them were exhausted. With His usual thoughtful generosity Jesus proposed that the multitude be fed. Blessing and distributing the few provisions at hand, He sent them away refreshed.

There is little profit in seeking to prove or disprove such a miracle as the feeding of the four thousand. It was the Master's way to do such things, not to save trouble for His auditors, but to reveal to them the generous love of God.

The declaration of Jesus to the scribes has eternal significance. Religion is service but not servitude; it is evidenced by character, not by patience in routine observance; it avoids casuistry, but honors an earnest and deliberate faith.

we need not bother ourselves about things that we cannot understand, if we accept the simple statement of the great Apostle, who was a philosopher as well as a servant and an apostle of Jesus Christ. I am anxious that the Christian Endeavorers get this fundamental conception of the way of spiritual indwelling and infilling. The Spirit of Truth speaks through the Word of Truth. Get that—it's in harmony with the teaching of the Master, who said: "My words are spirit and they are life;" and of the Apostle of Love and of spiritual interpretation, who said: "It is the Spirit that beareth witness, because the Spirit is truth," or "Is the Truth." In simple words "He that believeth on the Son hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son." I John 5:10. To really believe the record is to have the witness of the Spirit, is to have Christ dwelling in the heart by faith, Christ formed in us the hope of glory—is to have eternal life! For this is the record that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; and he that hath not the Son hath not life. And these things were written unto us that we might know that we have eternal life. Let us believe the record and rejoice!

The PRAYER MEETING By SILAS JONES

LARGE LIFE IN A SMALL PLACE.

Topic July 12th: Matt. 2:23.

It is not uncommon to hear men complaining because their surroundings are unfavorable to their highest culture and usefulness. They often speak bitterly of the civilization which tolerates so complacently the conditions under which they live. The Church of Christ must give heed to the cry of those whose environment is bad. The outcast is not alone to blame for his sin. Society has not rendered him the assistance which he had a right to expect. If it has not actually encouraged him to sin, it has failed to appeal to his nobler self. It is not strange that a boy living among people

who are honest merely because honesty is financially profitable, should fail to see any good reason why he should not give himself over completely to appetite and passion. But the blame is not all to be laid upon society. The individual has his responsibility. He can fight against unfavorable circumstances. He is not compelled to adopt the standard of conduct prevailing in his community. There were probably men in Nazareth who blamed the town for their moral failures. They blamed it because they did not attract larger notice in the world. But there was one person in Nazareth who did not have any failures of his own to charge up to the town. He found that it gave him ample opportunity for the completest development. Its homes, its synagogues, its men and women and its children nourished in his heart an unquestioning faith in God and a pure affection for man.

Use of Means at Hand.

There are few of us who do not need to give greater attention to the use of what we have than to the beginning of larger resources. The country minister who sighs for a city church is probably neglecting boys and girls in his own church. Agassiz found in his backyard more than enough material for a summer's study. But it took a large man to find that material. The small man had to run away to Europe to find something for his mind to work upon. The great preacher, the great teacher, can find human material in any village. If it is said that Jesus' years in Nazareth did not win the people to his gospel, let it be remembered that his mother was a devout believer and that his brother James became the most influential man in the church at Jerusalem. In the humblest town he not only grew to perfect manhood, but he also won disciples. The church of to-day needs many men who can live in small places and grow strong and help others to grow strong in faith and character. In all ages of the church there have been great preachers and saints who labored in obscure places. At the present time the church is not without such men. They are her glory. They make her strong against the gates of Hades. But she needs more of them.

The Point of View.

While our Lord was in Nazareth he was not asking what he could get out of the people but what he could give them. The man who seeks to use people will often grow tired of a small community. But the man who aims to be of service will find almost any community full of interest. David Livingstone was happy among the Africans. John G. Paton never complained because the inhabitants of the New Hebrides were uncultured savages. Mackay of Uganda was not disgusted with the black man because they did not have the education of a European university. Livingstone, Paton and Mackay were among savages not to be ministered unto but to minister. The selfish man will grow weary of anything and of everybody. The unselfish man is ever finding new reasons for liking those whom he serves. Through his unselfish service he grows large. You cannot make him small by putting him in a small place. And a large place will not make a selfish man large. It only exposes his smallness.

In California, the churches are exempt from taxation only so long as they refrain from giving any sort of pay entertainments. In Watsonville, the Presbyterians have separated their entertainment hall or lecture room from the main auditorium, and it is known in the city as Presbyterian Hall. Here they give entertainments, rent the hall to others, and of course pay taxes on it. The idea of such a separation of buildings will appeal to many where the same reason for it does not exist, on the ground that a peculiar sacredness attaches to the church auditorium and indeed the entire edifice, and the giving of light entertainments in it is incongruous.

Any active missionary worker can build up a good missionary library of the latest and best missionary literature by spending one hour each week at home for a few weeks under our direction. Write for particulars.

JUNIOR ENDEAVOR WORK

Bessie Wilkinson

After referring to the beginning of this work of the C. W. B. M. among the children, Miss Wilkinson spoke of the difficulties met with in securing good leaders, and said: "In some churches where no suitable superintendent can be found, the Y. P. S. C. E. appoints a Junior Committee, who alternate with one another in being responsible for the meetings. In this way a superintendent may be discovered. The purpose of Junior Work is four-fold: First, to win the boys and the girls to Christ. Children are naturally religious. The story of the Christ touches their hearts. It is through the Sunday school and the Junior society that many of them are being brought to a saving knowledge of the Lord Jesus.

"Second, to guide and help in the formation of Christian character. After accepting Christ, the boys and girls must be taught to serve Him faithfully. By striving to keep their Endeavor pledge, they form good habits, and are schooled in self-control.

"Third, to develop a missionary spirit. Interest in missions can best be aroused by missionary information. We give them the facts about mission fields and forces, and teach them the last great command, 'Go, make disciples!' with the result of a sustained and growing interest and devotion that often puts their elders to shame.

"Last, but not least, to secure systematic giving. When all church members have become systematic and proportionate givers, the problem of church finance will be solved. So we begin with the children. Every child is asked to sign a promise to pay five cents a month. We ask them to earn their own money, or to gain it by giving up some pleasure, such as candy or a car ride.

"I believe that the Sunday school and the Junior are the most important departments of our church work. Childhood is the time when habits are formed that endure for life, the time when good influences and good training mean everything. Individual development is along three lines,—physical, intellectual and spiritual. But it is character that counts for most. What the world needs to solve its many perplexing problems is not athletics, nor giant intellects so much as men and women of sterling character, who will stand for the right against the wrong under any and all circumstances.

Children's word memory is strong. Now is the time to have them memorize much of scripture, and all the great facts about the scriptures."

Miss Wilkinson made numerous valuable suggestions as to methods,—a boys' brigade, with its captain and colors, merit cards and pins, reference drills, memory verses, etc. Eighteen societies in Colorado reporting gave last year \$275.

Recently the Ohio Christian Missionary Convention had the courage to denounce an undeserving candidate for governor of that great state. The Evangelical Alliance of St. Louis, one of the most conservative bodies of Protestant ministers in the land, adopted and published not long ago, resolutions of encouragement to Governor Folk in his brave and manly stand to enforce the

*Synopsis of address delivered by Miss Bessie Wilkinson of Pueblo, Colo., State Superintendent of Junior Societies, at Southern Colorado Convention, June 27, at Rocky Ford.

law in Missouri, notably the Sunday law, which of all laws has been most flagrantly violated. These are gratifying signs of a moral awakening in the churches. Too long have we followed the ancient exclusively "other-world" policy, forgetful that the followers of Christ are the salt of this decaying earth, and that the Kingdom of Christ is far more than an agglomeration of individual souls. He who cannot distinguish between such action, and the impudent and un-American interference of Church and State, is willfully blind or intellectually near-sighted.

THE QUIET KING.

(Continued from page 665.)

Gathering the narrowed circle of his followers about him, even the Twelve, the Master withdrew from the dear home places, from the lake and the hills and fair plains of Galilee, and sought remote and alien regions, even the Mediterranean coasts near Tyre and Sidon, afterward journeying eastward into the Decapolis. The power of God was upon him in full measure, and among the Gentiles, as among his own chosen people, he wrought miracles of healing. His heart always moved with tender compassion at the sight of suffering. But the Twelve, who watched him anxiously, saw in him a marked change. He had grown graver and sadder, more careworn, more given to silent thought; and when he spoke with them it was of truths profounder than in the happy, earlier time, and all that he said was tinged with the shadow of a great, approaching change.

"The things concerning me have an end." This was the seal with which all his acts and words were now marked; but those who loved him and whom he longed to take with him into the deepening life which he now lived, understood him not, and clung to their narrow hopes of earthly triumph.

Patiently he sought to fit to their minds his teaching of the power of self-abasement, the divine joy of losing one's own life for the life of all. The minds of the twelve men whom he had chosen for his friends, all untrained, or trained only in the simplest processes of thought and perception, and rising in spiritual insight little above their fellows, grasped but the crudest and most obvious conclusions. They saw, to their keen disappointment and humiliation, that their Master was not attaining to the popular leadership which they had expected, but with a kind of rude fidelity which endeared them to him, while it pierced his heart by what it lacked, they still followed him.

And so the quiet king went on his way, alone in spirit save for the high converse with the Father and with the strong ministers of heavenly upholding whom the Father sent.

(To be continued.)

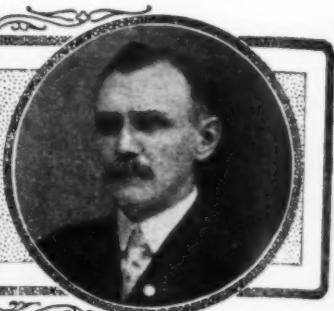
In the construction of the programs for our International Conventions, let us have, not politics, but statesmanship.

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But Few Churches with Brighter Prospects



R. A. HENRY,
President of the Business Men's
Bible Class of North Park
Church.



NORTH PARK CHURCH INDIANAPOLIS

Perhaps in no city of the same size is the Christian Church so strongly represented as in Indianapolis. There are fifteen congregations in the city, all housed except one, which was organized last summer and which will build this coming season. These fifteen churches have an aggregate membership of over six thousand. One of these congregations is colored, of which H. L. Herod is the efficient pastor.

The North Park Church is, with one exception, the youngest, but certainly one of the most vigorous and promising. It was organized less than eight years ago by Bro. J. M. Canfield, with about thirty charter members. Early in the first year the young church decided to procure a permanent home. A lot was bought and a frame building costing about \$2,000 was dedicated in June, 1898. Bro. Canfield served the church a little over two years, during which time membership grew to about 125. He was followed by Bro. Chas. M. Watson, who preached for them one year, while doing work in Butler College. He in turn was followed by Bro. J. P. Myers, who served the church for eighteen months, while doing work in Butler College. All of these men were faithful and efficient heralds of the Gospel and the church flourished under their leadership.

In April, 1902, Austin Hunter, the present pastor, was called to devote all his time to the church. One of the first things accomplished was the payment of a mortgage and street improvements amounting to about a thousand dollars. During the last three years the average attendance of the Sunday school has increased from 120 to 300. A. F. Garriott has been the superintendent from the beginning. The membership of the church has grown from 175 to about 400. This church is in a beautiful residence portion of the city, and has many elements of strength. Peace and good fellowship have animated the members



NORTH PARK CHURCH, INDIANAPOLIS.

DR. G. H. F. HOUSE,
Who has been Treasurer of
North Park Church from
the beginning.

GEO. E. BREWER,
Teacher of the large Busi-
ness Men's Bible Class
of the North Park
Church.

from the beginning.

One of the most notable features of the Sunday school is a business men's Bible class, with an enrollment of 175 and an average attendance of over one hundred, and which is the largest men's class among the Christian churches of this state. This class is taught by Geo. E. Brewer, a practical consecrated business man, who spends much time every week in preparation for his work. The president of the class is R. A. Henry, a hustling traveling man who hustles for this class like he hustles for business. This class has a thorough organization whereby each member has something definite to do. Occasionally they have charge of the regular Sunday evening service, greatly to the profit of the class and to the profit of the church. At such times the church is always crowded. The fact is that one of the strong features of this church is in its men, their quality and their numbers. It is not an uncommon thing to have more men at prayer meeting than women.

In addition to this there is a large adult ladies' class, called the Bethany Bible Class, taught by the pastor. This class does not pursue the regular Sunday school lessons, but at present is taking up a special course in the life and epistles of the Apostle Paul. We have acted on the principle that the adult is the strategic point in Sunday school work. It solves practically all of the

problems. It solves both the problem of attendance and workers. If you can reach the parents there is no trouble about reaching the children. And so we have set ourselves insistently to the task of reaching the adult.

This church is also evangelistic in spirit—not evangelistic in any spasmodic sense. We have special evangelistic services at least once a year, but we do not depend upon those services alone to reach the people. In fact, we have never had over forty additions in a single meeting. But we work along evangelistic lines throughout the year. Last year this church had more additions by confession and baptism than any Christian church in the city.

We have had a vigorous Ladies' Aid Society from the beginning. Mrs. J. F. Berlin is the president and under her leadership the society is doing splendid work. Our C. W. B. M. Auxiliary is not quite two years old. But it is growing all the time. Mrs. L. M. Willcox is the efficient leader. Last year our society was one of the very few from this district that was on the honor roll.

The church is completely organized for visitation. We have our portion of the city divided into six districts, over each of which is appointed a chairman and assistant chairman, whose duty is to organize the entire membership of their district and superintend them in the work of visitation. Thus practically the entire membership is organized for this work. Then once a month, instead of the regular prayer meeting, we have what we call the monthly mass meeting, at which time reports are made by the chairmen of the various districts. We ask for definite reports as to the number of calls made. These mass meetings are also of a social nature. The districts take their turn in providing entertainment and light refreshments. These mass meetings are always largely attended and prove an important factor in our work.

Admirably Situated for a Great Work

YOUNG, BUT VIGOROUS

Owing to the continued growth of the church, it was necessary to have more room. So in January, 1904, the building was enlarged and remodeled so as to double its capacity. It will only be a short time, however, until the growing interests of the church will demand a new house of worship.

This church has a large number of young people. The Endeavor Society has sixty-five members and the Juniors about forty. There is one Sunday school class of young ladies with an enrollment of fifty.

Furthermore, the North Park Church has had a splendid financial system. Since its organization every bill of current expense has been paid every week, pastor's salary and all. This is due largely to the faithfulness of Dr. G. H. F. House, who has been the treasurer from the beginning. This church has been self-supporting from the start, and has never received a dollar from any missionary board. There are but few churches with brighter prospects than North Park.

WHAT IS LIFE WORTH?

J. N. CRUTCHER.

In Jack London's popular story, "The Sea-Wolf," we have a very interesting comment on the value of life. Wolf Larsen says some things that are as chilling as the wild winds of the Arctic seas, through whose paths the "Ghost" made its weary way. Among other things he says, "You read the consciousness of life that it is alive; but still no further away, no endlessness of life. I believe that life is a mess. It is like a yeast, a ferment, a thing that moves and may move for a minute, an hour, a year, a hundred years, but in the end will cease to move. The big eat the little that they continue to live and move, the strong eat the weak that they may retain their strength. The lucky eat the most and live the longest, that is all. Men move; so does the jellyfish move. They move in order that they may eat that they may keep moving. There you have it. It's a circle; you get nowhere. Everywhere life goes begging because of its abundance. Of cheap things it is the cheapest." Referring to the danger of a man aloft, barely able to hold on to the wind-tossed rigging, the "Wolf" says, "He held on as though life were a precious thing, a treasure beyond diamonds and rubies. To you and to me? No. To himself? Yes. But I do not accept his estimate. He sadly overrates himself. There is plenty more life demanding to be born. Had he fallen and

REV. AUSTIN HUNTER, Pastor.

dripped his brains upon the deck like honey from the comb, there would have been no loss to the world. The supply is too large. He alone rates himself beyond diamonds and rubies. Diamonds and rubies are gone, spread out upon the deck to be washed away by a bucket of sea water, and he does not know that the diamonds and rubies are gone. He does not lose anything, for with the loss of himself he loses the knowledge of loss. Don't you see? And what have you to say?"

While this doctrine is old, as old as the sea-cliffs, it is evermore intruding upon us, always rearing its ugly head, to frighten timorous mortals into the continual asking of the question eternal, "Is the life worth while?" It finds its place in much of the "literature" that burdens our shelves, it flaunts itself in the market place, it is debated in college halls. If one is led to the conclusion, by whatever line of reasoning that death is the end, that the "low, green tent shall never open wide its curtains again," then is the question worth while. It is an old saying that ideals are determined by environment, but we are convinced, we whose lives have been quickened by the magic touch from out the unseen, that ideals are the result of something

beyond the mortal. To the man of flesh, who lives for this world, and this alone, what does it matter what shall be ushered in by the great change. If his cry is, "One world at a time, then life, its value, its results, may be determined by things that go no farther, no higher, than the grave. The theory of "Wolf Larsen" is that of the selfish everywhere. It is the ideal of the non-producing classes, including the soft-handed rich as well as the hard-faced wanderer upon life's highways, both tramps, idlers, possessed of the theory that others live only to produce for those who do not produce. Men in such surroundings, men who never eat sweat-earned bread, whose hands are kept soft by dead men, find little trouble in coming to the conclusions found by the "Wolf." But men, real men, men of a truer type, in the image of the Infinite, believe that they "live and move and have their being" because of the love and watch-care of an infinite God. Such a man, alone, can place a correct estimate upon life. He, alone, may know something of the immortality of the unseen. To him, alone, does life seem worth while. For, adown the centuries, through the silences of the changing years, there has come the

assurance of a "still, small voice," bearing the most precious message ever heard by the ears of the mortal, "If any man believe on me, though he were dead, yet shall he live again." To such men, and to these alone, can life be "worth while." To others it must ever remain the "Fight of the strong for supremacy and of the weak for existence," a sad wearisome pilgrimage, full of burdens without recompense, and of sorrows that crush the very sweetness out of even a human existence. In this glad time of the awakening on the hilltops and in the valleys, we should live with better grace and with stronger faith the "life, hid with Christ in God."

Chillicothe, Mo.

Dr. Adams, pastor of the First Congregational Church of San Francisco, has no Sunday evening service problem. That service, he declares, is his recruiting ground for new members. The ministers among the Disciples have always realized that this hour affords the city church especially its opportunity par excellence for soul-winning. Preachers and personal workers improve it accordingly.



Among the New Books

Sandy. by Alice Hegen Rice. New York, The Century Company. Illustrated. Pp. 312. \$1.00.

Sandy is a very hopeful and lovable character, quite in harmony with what we expect from Mrs. Rice's former books. One is made better by reading this story. Sandy is an Irish stow-away who falls in love with a Kentucky girl whom he meets on the boat. He comes, after many adventures, to Kentucky, where he finds his ideal in the young woman above mentioned, and finally by strength of character wins her. Love and loyalty he believes can bridge any gulf. He had a smile that waited for an answer and usually got it, a smile so brimming over with good fellowship and confidence that it made a lover of a friend, and a friend of an enemy. These qualities took him over the difficult places, and won for him his goal at last.

SOCIAL PROGRESS, A Year Book and Encyclopedia of Economic, Industrial, Social and Religious Statistics, for 1905; by Josiah Strong. 349 pages. \$1. Baker and Taylor Co., New York.

This is not an almanac full of curious facts but a handbook of most useful information for the student of social affairs. The first edition was for 1904 and proved its worth by its usefulness. This year's edition is of equal or greater value. Statistics of population, industry, commerce, poverty, crime, immigration, education and reform, with reviews of social progress in all lands for the past year and likewise of all the great reform movements, a directory of societies devoted to the good of humanity, the addresses of all the leaders in social and reform work and a thousand facts all topically arranged and thoroughly indexed. It is an invaluable compendium to every student and a most useful volume to keep at the elbow for every public speaker and writer.

The Psalms of Human Life, by Roland E. Prothero. New York. E. P. Dutton & Co. 1905. Pp. 368. \$2.00, net.

The first edition of this valuable work was published in 1903, but it has rapidly run on to several further reprints, and is now issued in enlarged and revised form. The author's effort is somewhat different from that illustrated in such works as Dr. John Kerr's and Rev. Charles L. Marson's, both of which deal with the significance and use of the psalms. It is the purpose of the author in this volume to illustrate the uplifting character of the Psalms by citing instances in which they have proved of special value to the servants of God in all the centuries since they became the possession of the Christian church. Notable instances of this are given from the early days of Christianity, from the period of national development in Europe, from the Reformation era, the Protestant movement in England, Scotland and France, and in the past two centuries. The author shows his deep interest in his work at every step, and his literary abilities are constantly evidenced. The Book of Psalms, as he believes, contains

the whole music of the human heart swept by the hand of his Maker. He declares that "in the Psalms there are pages which are stained with the life-blood of the martyrs, and wet with the tears of saints, others which are illumined by the victories of weak humanity over suffering, fear and temptation; others which glow with the brightness of heroic constancy and almost superhuman courage. Over the familiar words are written as it were in a palimpsest heart-stirring romances of spiritual chivalry, the most moving tragedies of human life and action." It is an informing record which the author has presented, in which one sees the beautiful flowers of Christian character growing out of the soil of human life, nurtured by the study of these priceless lyrics. Such lives as Augustine, Anselm, Thomas à Kempis, Dante, Sir Philip Sidney, Jeremy Taylor, George Wishert, Alexander Preden, Edward Irving, John Ruskin, Alexander Duff and Charles Wesley have a new significance when we are witnesses of their devotion to the Psalms as constant companions. Appendices contain lists of the principal works on the psalter and the uses of particular Psalms in history.

ETHICS OF DEMOCRACY, by Louis F. Post. 374 and XXIII pages. L. S. Dickey & Co. Chicago. 2nd edition. \$2.00.

A series of optimistic essays on the natural laws of human society. Seven parts, viz: The Democratic Optimist; Individual Life; Business Life; Economic Tendencies; Politico-Economic Tendencies; Democratic Government; Patriotism. The dominant note of the series is sounded in the introduction on Democracy. Mr. Post yields a trenchant pen, as readers of his journal, *The Public*, know. The book is sound morally. Its theories are founded on natural principles and the constant protest is against artificial rights. "Remove all legislation on which monopoly rests" and natural laws will prevent most of the economic ills of the time. "Natural monopolies," those where competition is impossible by the nature of the case, must come under arbitrary control, but competition should be left to control elsewhere. The fundamental economic principle in all the discussion is that each worker should have what he earns. "If one get without working others must work without getting." Land is the mother of all production; everywhere the feet of the trust is on the ground. Combinations are good if they cheapen the cost of production and prices should be based on the cost of production. Division of labor would be better termed co-operation.

In all the essays the Golden Rule is the moral monitor. Every theme becomes finally a moral one. If there are any preachers who spiritualize until morals in the practical social problems are lost sight of they should read this book. Politically the immortal first paragraph of the Declaration of Independence is axiomatic with the author. He makes a splendid protest against eating bread in the sweat of some other's brow.

The International Encyclopedia, published by Dodd, Mead & Co., is being offered in prices as low as eighty-five dollars, and there is furnished free with each set a \$15 bookcase. The companion volume, which is just issued and which contains a course of reading arranged from the encyclopedia, sells at \$3, and a year's subscription to "The Bookman" is furnished with each copy sold.

"The Jewish Missionary Intelligence" is a monthly magazine published in London in the interests of the London Society for Promoting Christianity Among the Jews. Naturally much of this work lies in the Holy Land. The June number contains an interesting account of the new hospital at Safed, the city perched high on the hills northwest of the Sea of Galilee, and supposed by many to be the place to which Jesus pointed in his reference to "the city set upon a hill." This number contains also the proceedings of the annual meeting of the society held recently in Exeter Hall, and an address by Dr. E. W. Gurney Masterman, medical missionary at Jerusalem, with whose name many Americans are familiar through his contributions to the Biblical World and other journals. Dr. Masterman rendered efficient assistance to the Palestine Travel Study Class under Dr. Willett last year.

The gospel profession is wonderfully adorned by consistent lives. There are enough Christians in the land now to exert a powerful influence on trade, and indeed, in a short time to revolutionize it. The Sermon on the Mount contains the principles of a right political and mercantile economy. As part of this leaven in business, the religious paper presents itself. Reasoning a priori, it ought to be the very best possible medium for advertisers, because of its readers' confidence in it, and because they are supposed to be entirely consistent and faithful in the discharge of obligations, the indirect, as well as the direct. They do not want something for nothing. They will not allow their publishers to solicit the patronage of commercial concerns, and then ignore what these concerns say in their advertisements.

During the more or less rigorous reign of "the good old summertime," the churches observe the conditions of success in the Lord's work by imitating his example, and going out into the groves, to the lakeside and the seashore. Nearly every town has its park or public square, and in union services from the band stand thousands are easily reached, when only hundreds could be assembled in stuffy churches. And best of all, multitudes who never enter a sanctuary hear the gospel. Such meetings are now being held from New York to San Francisco, and they bear witness to the church's eager obedience to the everlasting imperative, "Go ye!"

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Life is a road and he who rests is likely to be run over.

July 6, 1905.

THE CHRISTIAN CENTURY

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WITH THE WORKERS

Doings of Preachers, Teachers, Thinkers and Givers.

J. T. Ogle of Paris is in a meeting with home forces.

Have you promised to take the Church Extension offering yet?

C. C. Johnson of Nebraska has taken the work at Wray, Col.

M. Longdon has taken charge of our church at Athens, Ga.

M. Philputt of St. Louis will spend his vacation this summer in Maine.

Alfred Brunck of Berkeley, Cal., has accepted the pastorate of the Petaluma church.

Quite a large number of our best preachers are lecturing at Chautauquas this summer.

Grant E. Pike has accepted the pastorate of the Shady avenue Christian Church, Allegheny.

The Central Church, Decatur, Ill., is erecting a new building. F. W. Burnham is the efficient pastor.

Harold E. Monser has resigned from the church at Kewanee, Ill., and will return to the evangelistic field about August 1.

Sixteen new missionaries have been appointed by the Foreign Society and will sail to their respective fields in September.

W. A. Moore has resigned as Missouri Bible-school secretary and treasurer and has accepted the work at Tacoma, Washington.

Harvey Hazel, San Jose, Cal., and John T. Stivers, La Junta, Col., are pastors who are entering the general evangelistic field.

K. W. Wallace has been granted a two months' vacation by the church at Valdosta, Ga., which has just dedicated its \$15,000 building.

The church at Whitesboro, Tex., where H. A. Northeut has just held a meeting, will at once begin to erect a house of worship.

The fourth Illinois Christian Missionary district convention was held last week at Flanagan. C. A. Young made the chief addresses.

F. M. Dowling, the brilliant preacher and faithful pastor, is improving rapidly in health. Sumner T. Martin is supplying him at Pasadena.

The Colorado Chautauqua opened July 4th, with F. G. Tyrrell as platform superintendent. This promises to be the banner year for Boulder.

Nora E. Siler of Lawrence, Kans., who is on her way to Porto Rico, as missionary under the C. W. B. M., called at the Christian Century office last week.

H. F. MacLane, Hiram, O., has been engaged to conduct a meeting at Meadville, Pa., with the pastor, Walter D. Trumbull, beginning Oct. 29.

The church at Marion, Ohio, held an all-day rally at the Y. M. C. A. auditorium Sunday, July 2nd. B. L. Smith preached three times during the day.

J. E. Lynn, the pastor of the Central Church at Warren, O., is spending his vacation in attendance at the Summer Divinity Lectureship at Harvard University.

J. H. Garrison, editor of the Christian Evangelist, was obliged by physical disability to cancel a number of engagements and retreat to some sequestered nook.

R. H. Fife, who has been pastor of the Hyde Park Church, Kansas City, for

three toilsome happy years, has resigned to take up evangelistic work again. He is engaged to begin a meeting at once at Marion, Ind.

July 30th F. M. Rains will dedicate the new church at Perry, Mo. Some thirteen years ago he dedicated the church building at this place, which was recently destroyed by fire.

J. H. Bullock, who has been studying for four years in Eureka College, sailed from Montreal, for Gloucester, England, Friday. He will visit his parents during the summer and return to his college work in the autumn.

F. M. Rains will dedicate the splendid new church building at Kokomo, Ind., August 6th. J. H. MacNeill, the pastor, and the whole church are to be congratulated upon the construction of a new building so soon after the destructive fire.

Naotaro Otsuka, a Japanese student who has been at the University of Chicago for two or three years past, is giving Chautauqua lectures on Japan and its people. He is announced for a lecture at the Marinette (Wis.) Chautauqua in July.

It is difficult to overestimate the importance of a large attendance at the San Francisco convention. Let every preacher and worker possible fall into line for the march to the sea! Of course the Christian Century special is the train to take. See advertisement.

Herbert Yeuell reports a great tent meeting at Portsmouth, Va., conducted by H. C. Combs of the Virginia Christian missionary Society. The tent will accommodate 1,800. One thousand were in attendance at the first service. A church will probably be established.

Hamilton College has just issued its catalogue and announcements for 1905-06—its thirty-seventh annual announcement. During the last year there were 251 enrolled in the college. Send to President Burris A. Jenkins for the beautiful catalogue of this growing school.

J. L. Haddock has organized a church and purchased a lot at Munroe, La. This organization with 65 members is the result of a recent meeting held by Brother Haddock. The lot is centrally located, the membership enthusiastic. In a small time we shall have a good church in Munroe.

State Evangelists, John A. Stephens and wife, begin their work in Louisiana, at Cheneyville, July 2nd. Bro. Stephens has a large tent seated with camp chairs with back support. His wife is an accomplished cornetist and with her silver trumpet she will guide the music during the meeting.

F. C. Aldinger, who has been for two years studying in the Divinity School at Yale, has entered the University of Chicago, from which school he expects to take the B. D. degree. He is a preacher of experience and ability. He will preach for churches near Chicago while in the University.

B. B. Tyler, pastor of South Broadway church, Denver, attended the meeting of the International S. S. Association, of which he had the honor to be president, and returns with wonted vigor to his field. He declares the last dollar of the church debt will be paid by Christ-

mas, and what he says, he usually performs.

The church at Chickasha, I. T., where J. B. Bowen is the pastor, has erected a new house of worship, at a cost of \$20,000.00; twenty-five hundred of this amount was borrowed from the Church Extension Society. Chickasha is a rapidly growing town in this rapidly developing country. The present membership of the Christian Church is 550.

Earl M. Todd, lately pastor of the West London Tabernacle, has accepted a call to the South Side Church, Kansas City, for the summer. Mr. Todd has not decided upon his permanent work in this country, but has received several invitations to pastoral work. It will be a fortunate church that secures his services.

T. H. Kuhn of the First Church, Richmond, has been called upon this spring to deliver twenty commencement addresses, six regular lectures and ten special addresses. The church at Richmond is doing splendid work; ten admissions last Sunday a week, and three last Sunday. He will deliver three lectures at the Kentucky assembly.

Stephen J. Corey, the new secretary of the Foreign Society, spent Sunday, July 2d, with J. H. O. Smith and the church at Valparaiso, Ind. He will be at Taylorsville, Ky., July 9th, to participate in a farewell reception tendered to Miss Stella W. Lewis, who sails for Japan August 6th. She is one of the Foreign Society's new missionaries.

The School of Evangelism will be held at Chautauqua, N. Y., July 9-19. The work will be under the direction of W. J. Wright, National Superintendent of Evangelism, and under the auspices of the National Board of Evangelism, H. O. Breeden, chairman. The program will consist of addresses by such men as H. O. Breeden, F. D. Power, C. S. Medbury, A. B. Philputt, W. J. Wright and many others of equal note.

For the first nine months of the missionary year the receipts of the Foreign Society amounted to \$181,750, a gain over the corresponding nine months of last year of \$35,981. A gain of only \$2,601 between this and September 30th insures the \$250,000, the watchword to the year. Surely our people will make good the amount, especially when victory is so near. Let us not be defeated by overconfidence nor indifference. Send offerings to F. M. Rains, Corresponding Secretary, Box 884, Cincinnati, Ohio.

John K. Ballou is doing excellent work at Sioux City, Iowa. This is one of the most important fields in the west, and every one who is acquainted with the conditions will rejoice at the success of the work under the present pastorate.

Mrs. P. E. Hawkins, one of Missouri's faithful disciples, has just given our National Benevolent Association \$100, and ordered interest to stop on Annuity Bond No. 22 heretofore issued to her. This is all the more gracious because Sister Hawkins is not wealthy in the modern use of that term.

Nothing looks more attractive in the young man than attention to the old.

The man who is fighting sin is too busy to carry a chip on his shoulder.



FROM THE FIELD

ARKANSAS.

Little Rock, June 19.—Closed last night at First Church, a two weeks' meeting with home forces; 38 additions, of which 15 were baptisms. The meeting had one unusual feature: the first week four ministers preached for me, viz.: Minister First Presbyterian Church, Methodist Episcopal, First Baptist and First Methodist Church. There were seven baptisms just prior to this meeting.—J. N. Jessup.

CHICAGO

A. W. Fortune changes his address from 5316 Jackson avenue to 995 W. Congress street.

F. C. Aldinger, of the U. of C., preached at Batavia last Sunday.

FROM THE EDITOR.**He Forgot That He Had a Stomach.**

Talking of food, there is probably no professional man subjected to a greater, more wearing mental strain than the responsible editor of a modern newspaper.

To keep his mental faculties constantly in good working order, the editor must keep his physical powers up to the highest rate of efficiency. Nothing will so quickly upset the whole system as badly selected food and a disordered stomach. It therefore follows that he should have right food, which can be readily assimilated, and which furnishes true brain nourishment.

"My personal experience in the use of Grape-Nuts and Postum Food Coffee," writes a Philadelphia editor, "so exactly agrees with your advertised claim as to their merits that any further exposition in that direction would seem to be superfluous. They have benefited me so much, however, during the five years that I have used them, that I do not feel justified in withholding my testimony.

"General 'high living' with all that the expression implies as to a generous table, brought about indigestion, in my case, with restlessness at night, and lassitude in the morning, accompanied by various pains and distressing sensations during working hours. The doctor diagnosed the condition as 'catarrh of the stomach,' and prescribed various medicines, which did me no good. I finally 'threw physics to the dogs,' gave up tea and coffee and heavy meat dishes and adopted Grape-Nuts and Postum Food Coffee as the chief article of my diet.

"I can conscientiously say, and I wish to say it with all the emphasis possible to the English language, that they have benefited me as medicines never did, and more than any other food that ever came on my table. My experience is that Grape-Nuts food has steadied and strengthened both brain and nerves to a most positive degree. How it does it, I cannot say, but I know that after breakfasting on Grape-Nuts food one actually forgets he has a stomach, let alone stomach trouble. It is, in my opinion the most beneficial as well as the most economical food on the market, and has absolutely no rival." Name given by Postum Co., Battle Creek, Mich.

There's a reason.

C. A. Young, president of Christian Century Company, preached at Jackson Boulevard church Sunday. He will supply the pulpit during the month of July, the pastor, Mr. Darsle, being on his vacation.

W. H. Trainum of the University of Chicago preached at the North Side church Sunday.

Attend the picnic at Elliott's Park Saturday.

W. F. Shaw of Charleston, Ill., will preach at the North Side next Sunday morning and evening.

Born to Mr. and Mrs. Edward Scribner Ames, July 1st, a daughter, Adelaide.

Hugh T. Morrison, Sr., is spending a few days in Chicago this week. He will go from here to New Zealand, where he has accepted a pastorate. The Century readers trust that Bro. Morrison will send us letters describing his work in this interesting field.

There were two additions yesterday to the church at Aurora. This church, but recently organized, begins its work with excellent prospects for building up a strong church. A mighty impetus was given to our work by a short educational campaign under P. A. Young. His splendid Bible studies on "The Holy Spirit" and masterly sermons on "The Divinity of Christ," secured for us immediately a position of influence among the religious forces of this little city. Aurora, with its thirty thousand people, is a strategic point for our church work in the Fox river valley. The promising feature of this new congregation is the character of the influential business men, who form half the membership of the church.

First Church—This congregation submits the following report of its work for the year ending June 30th, 1905: Amount of money raised for all purposes, \$4,233.09; for missionary enterprises, \$402.10; for local benevolences, \$135; amount raised in cash for church lot fund, no personal subscriptions being taken, \$410. There were added to the church during the year 78 persons; lost by letter and otherwise, 31; net gain in membership for the year, 47.—Guy Hoover, pastor.

Wear Your Church Colors**PICNIC PROGRAMME**

of the

Sixth Annual Picnic

and Convocation Day

of the Churches and Sunday Schools of the Disciples of Christ in Chicago and Cook County

Under the Auspices of the

Chicago Christian Missionary Society

SATURDAY, JULY 8, 1905,

at

Elliott's Park,

28 miles south on the Illinois Central Railway.

Fare for Adults, 50c; Children under 12 Years, 25c.

Bring Your Church Banner.

Special Notice

Change in Train Time and Stops.

Morning train will leave Randolph Street at 9:15, stopping at 39th Street, 53rd Street, 63rd Street, Grand Crossing, Kensington and Harvey. No stop

will be made at Van Buren, 12th Street, 47th Street or 57th Street.

Afternoon train will leave 12th Street Station at 2 o'clock.

Arrangements are Being Made for a Fine Address.

GEORGIA.

Bro. Bernard Smith began his new labors with the West End Christian Church, Atlanta, last Sunday.

INDIANA.

Francisville, June 20.—One baptism last Lord's day. We observe Children's day here next Lord's day—I. G. Shaw.

Evansville, June 20.—One addition at regular service Sunday night at Bethany Church. No material decrease in audiences yet.—Allen T. Shaw, minister.

Covington, June 19.—One added by statement yesterday at "West Liberty." —P. W. Walther, minister.

JAPAN.

Tokyo, Japan, June 5.—Baptized a school teacher, a university student and a woman yesterday; thirty-five since Jan. 1. Work growing finely—W. D. Cunningham.

R. L. Prueett is teaching English half time in a government school fifty miles west of Tokyo.

Frank Marshall who was a missionary in Japan a few years ago, is teaching in Texas University and preaching in Holland, Tex.

KANSAS.

Wichita, June 17.—W. E. Harlow closed a three weeks' meeting at the Central church last evening. There were fifty-three additions. During the early part of the meeting Le Roy St. John, of Terre Haute, Ind., as singing evangelist, rendered us good service; later the song service was conducted by Clyde Harlow, a son of the evangelist.—C. T. Stevens, pastor.

MASSACHUSETTS.

Everett, June 20.—On June 4 we had four confessions and June 18 three baptisms.

Cures Indigestion**HORSFORD'S ACID PHOSPHATE**

Nature's remedy for obstinate indigestion, nervous dyspepsia, headache and depression.

\$12.25 to Buffalo, N. Y.

and return, via Nickel Plate road, from Chicago, July 8th, 9th and 10th, with extreme return limit of August 4th, by depositing ticket. Stopover allowed at Chautauqua Lake points. Also lowest rates to Ft. Wayne, Cleveland, Erie and other eastern points. Three trains daily, with first-class equipment. Meals served in Nickel Plate dining cars, on American Club Meal Plan, ranging in price from 35c to \$1.00; also service a la carte. No excess fare charged on any train on the Nickel Plate Road. If contemplating an eastern trip, write John Y. Calahan, General Agent, 113 Adams St., Room 298, Chicago, Ill. Chicago Depot, corner Van Buren and La Salle Sts.—the only passenger station in Chicago on the Elevated Railroad Loop.

No. 13.

MISSOURI.

Evangelist W. E. Harlow will begin a meeting at Monett, the fifth Sunday in July.

OKLAHOMA.

Ponca City, June 12.—Four added to our membership—two by confession and baptism and two by letter. When I came here and took the pastorate of this church the attendance was very small; now our house is well filled at both services on Lord's day. The interest among the members and friends of the church seems to be growing. The Lord has some splendid men and women in this church, but many things have conspired in the past to retard the growth of the church. Our prospects for the future are brightening. We ought to have a strong church here and we are working to that end. —R. H. Love.

OREGON.

Salem, June 25, 1905.—Our meeting closed with 150 additions, nearly all being adults. This is the greatest meeting ever held in Salem, and one of the best on the coast. S. M. Martin will begin a meeting at Silverton, Ore., July 8. I will be song leader and soloist.—Charles E. McVay, Singing Evangelist.

VIRGINIA.

Portsmouth, June 24.—H. C. Combs, corresponding secretary V. C. M. S., had everything ready for our tent meeting. Fully 1,000 heard the first gospel sermon from one of our people Sunday night. Great crowds are in attendance. The Norfolk church, with Bro. Hundley, pastor, is assisting in every possible way. Many of our own people are waiting to see what "turns up" before taking any active part. We expect to establish a church in this very old conservative city. Our tent will seat 1,800 and we hope soon to fill it to overflowing.—Herbert Yuell.

TEXAS.

The Northcutt meeting at Whitesboro is growing in interest.

Houston, June 19.—One addition last night at the Second Church.—D. F. Sellards.

Dallas, June 19.—Five additions to the Ross Avenue Church yesterday—Graham McMurray.

Corsicana, June 9.—Called by congregation yesterday for another year-fourth. Fraternally.—J. F. Quisenberry.

Austin, June 18.—Eight persons were added to our membership this morning, and we have a large audience for the hot weather. B. B. Sanders assisted us in an eleven days' meeting at our Hyde Park mission. There were seven confessions, and four otherwise added. Bro. Sanders preached some strong evangelistic sermons.—J. W. Lowber.

Dallas, Dawson St., June 19.—We had a good day yesterday. Our meeting with A. E. Ewell was a great success. There were thirty-five additions, of which twenty-five were by confession and the remainder by statement. Our Endeavorers continue the support of their orphan boy at Damoh, India, and pay \$15 a year on the support of one at Juliette Fowler Home.—H. E. Luck.

Paris, June 26.—Twelve additions as result of a 12-days' meeting with home forces, which closed yesterday.—J. T. Ogle.

Therefore with joy shall ye draw water out of the wells of salvation.—Isaiah.

CORRESPONDENCE**NORTHEAST MISSOURI.**

M. J. Nicason.

E. G. Merrill of Brunswick is to begin work with the Miami Church the first of July.

M. J. Nicason preached at Miami June 18th, State Convention Sunday.

Memphis Church recently had a Missionary Rally, with Geo. L. Snively, R. M. Dungan, W. A. Moore and T. A. Abbott as speakers. The missionary budget for the year was raised. Fifty per cent more money was raised than the church had ever given before.

The church at Monroe City is remodeling its building. They will have a convenient, commodious house when it is completed. J. C. Todd and his wife are doing splendid work with this good church.

H. R. Trickett's wife of Macon, Mo., died suddenly last Friday night, June 23. The body was taken to Illinois for burial.

The new church at Arbula will soon be ready for dedication.

M. J. Nicason is to deliver the address at Bible Grove on the 4th of July.

Memphis, Mo.

MARRIAGES.

O. L. Smith.

Fleming-Black.—At Kansas City, Kas., June 7, 1905, in the North Side Christian Church, James G. Fleming and Myrtle E. Black, both of that city, C. P. Smith, officiating.

Dahlin-Lewallen.—At Kansas City, Kas., June 8, 1905, at the home of Mr. and Mrs. R. H. Lewallen, Henry G. Dahlin and Nora Lewallen, both of that city, C. P. Smith officiating.

Wahlin-Stotler.—At Kansas City, Kas., June 19, 1905, at the home of Mr. and Mrs. Joseph I. Stotler, Frank W. Wahlin and Mary Stotler, both of that city, C. P. Smith officiating.

Van Natta-Welch.—At Kansas City, Kas., June 21, 1905, in the North Side Christian Church, Winston S. Van Natta and Ethel M. Welch, both of that city, C. P. Smith officiating.

Barnard-Davis.—At Kansas City, Kas., June 21, 1905, at the home of Mr. and Mrs. J. I. Davis, Lloyd E. Barnard and Edna P. Davis, both of that city, C. P. Smith officiating.

McCune-Armstrong.—At Kansas City, Kas., June 20, 1905, in the North Side Christian Church, Henry C. McCune and Margaret M. Armstrong, both of that city, C. P. Smith officiating.

These young people are all attendants of the North Side Church, in Kansas City, Kas., of which C. P. Smith is pastor.

Kansas City, Kas.

YOUNG WOMEN'S CONFERENCE.

A. G. Moody.

The final program for the Young Women's Conference, which has just been completed, promises one of the most successful assemblies of its kind ever held at Northfield. The conference opens July 11 with an informal reception by the Northfield League and closes Thursday night, July 20th. On Wednesday, July 12th, G. Campbell Morgan begins a series of lectures to be given daily, lasting throughout July. Dr. A. F. Schaufler of New York will lecture on "Bird's-Eye View of Bible History." Mr. Henry W. Frost of Philadelphia on

"Devotional Studies," Miss Margaret Slattery of Fitchburg on "Christ as a Teacher," and Miss Mary E. Silverthorne, Professor of Bible, Northfield Seminary, on "The Stories of Ruth and Esther." At ten o'clock each morning a practical Religious Work Conference will meet, taking up the problems especially confronting girls and showing them how best to adapt themselves to their environment. Auditorium meetings and open air services on Round Top are scheduled for each day. Music will be furnished by a chorus of Northfield Seminary Girls, and accommodation for any number can be obtained at the Northfield Seminary Buildings or at the Hotel Northfield. The following speakers are expected for the Round Top and Auditorium services: Dr. Johnston Ross, Cambridge, England; Mr. Robert E. Speer, New York City; Mr. W. R. Moody, East Northfield; Mr. P. D. Moody, East Northfield; Mrs. Lucy M. Bainbridge, New York; Miss Frances L. Goodrich, Allenstand, N. C.; Miss Clara S. Reed, Springfield, Mass.; Miss Louise Holmquist, New York City; Mrs. Helen Montgomery, Rochester, N. Y., and Miss Harriet Gulick Clark, Japan.

East Northfield, Mass.

IN COLONEL'S TOWN

Things Happen.

From the home of the famous "Keyhole Keyartah of Cartersville," away down South, comes an enthusiastic letter about Postum.

"I was in very delicate health, suffering from indigestion and a nervous trouble so severe that I could hardly sleep. The doctor ordered me to discontinue the use of the old kind of coffee, which was like poison to me, producing such extreme disturbance that I could not control myself. But such was my love for it that I could not get my own consent to give it up for some time, and continued to suffer, till my father one day brought home a package of Postum Food Coffee.

"I had the new food drink carefully prepared according to directions, and gave it a fair trial. It proved to have a rich flavor and made a healthy, wholesome and delightful drink. To my taste the addition of cream greatly improves it.

"My health began to improve as soon as the drug effect of the old coffee was removed and the Postum Coffee had time to make its influence felt. My nervous troubles were speedily relieved and the sleep which the old coffee drove from my pillow always came to soothe and strengthen me after I had drunk Postum—in a very short time I began to sleep better than I had for years before. I have now used Postum Coffee for several years and like it better and find it more beneficial than when I first began. It is an unspeakable joy to be relieved of the old distress and sickness." Name given by Postum Company, Battle Creek, Mich.

There's a reason.

Read the little book, "The Road to Wellville," in each pkg.

Mrs. Oldblood—Are your family early settlers?

Mrs. Newblood—Yes, paw always pays every bill on the first of the month.—Brooklyn Life.

June Receipts for Kentucky Missions.

Fourth District Convention, by A. A. Clayton, \$1; Louisville, Third Church, by T. J. Overstreet, \$25; Mrs. Jennie Clore, Beard, \$5; Cropper, by John M. Alexander, \$40; Berea, Madison county, \$7.50; New Castle, by M. F. Shaw, \$20; Newport, by Paris C. Brown, \$6; Creelboro, by A. A. Clayton, \$1; Middlesborough, by C. E. Cooke, \$6.72; W. A. Price, Erlanger, "One of Fifty," \$10; David Riggs, Erlanger, "One of Fifty," \$10; Beaver Lick, by P. H. Duncan, \$3; Millersburg, by P. F. King, \$45; South Fork, by E. C. Riley, \$7; Bethany, Hardin county, by J. W. Edwards, \$6.26; Cemetery Chapel, Pendleton county, by Alex. Dix, \$5; Carlisle, by E. J. Willis, \$100; Sparta, by H. W. Carver, \$8; Republican, by G. W. Taylor, \$3.50. Total, \$309.67.

BIBLE BUILDING ASSURED AT DRAKE.

Hill M. Bell.

On Tuesday evening, June 27th, following Charles S. Medbury's soul-stirring educational address, the Iowa Christian Convention in celebration of its jubilee year, proceeded to raise money to complete the subscription necessary to insure the construction of the Bible College Building at once. Eighteen thousand and five hundred dollars was reported on hand and the convention set itself the task of raising \$6,000. Before the people went home that night \$7,500 was in hand, bringing the subscriptions up to \$26,000, and more in sight. We will now be able to construct a building and equip it at an expense of not less than \$20,000.

At 11:45 a. m., Wednesday, June 27, 1905, the great convention adjourned to the beautiful plot of ground just west of the church to break ground for the new building. With Dean A. M. Haggard at the plow handles and Professor D. R. Dungan and President Hill M. Bell as

How Some of Our Readers Can Make Money.

Having read of the success of some of your readers selling Dish-Washers, I have tried the work with wonderful success. I have not made less than \$6.00 any day for the last six months. The Mound City Dish-Washer gives good satisfaction and every family wants one. A lady can wash and dry the dishes without removing her gloves and can do the work in two minutes. I got my sample machine from the Mound City Dish-Washer Co., St. Louis, Mo. I used it to take orders and sold 12 Dish-Washers the first day. The Mound City Dish-Washer Co. will start you. Write them for particulars. Ladies can do as well as men.

JOHN F. M.

\$14.00 to Chautauqua Lake, N. Y.,

and return, from Chicago, via Nickel Plate Road, July 7th, with extreme return limit of August 8th, by depositing ticket. No excess fare charged on any train on the Nickel Plate Road. Cheap rates to other eastern points. Three trains daily, with vestibuled sleeping-cars. Individual Club Meals, ranging in price from 35c to \$1.00, served in Nickel Plate dining cars; also service a la carte, and Mid-day Luncheon 50c. Write John A. Cahalan, General Agent, 113 Adams St., Room 298, Chicago, Ill., for particulars. Chicago city ticket offices, 111 Adams St. and Auditorium Annex. Chicago Depot, La Salle and Van Buren Sts.—on the Elevated Railroad Loop.



"wheel horses," and with hundreds of men and women tugging at the rope, three furrows marking the site of the building were made. J. H. Stockham was master of ceremonies. The enthusiasm knew no bounds. After the plowing the rope attached to the plow was cut into small bits, which were carried away as mementoes of the occasion. It was an epoch-making event in the history of the university, the influence of which will be far-reaching. It is proposed to construct a building fifty by one hundred feet, three stories high.

The Campaign for Two Thousand Promised Contributing Churches for Church Extension.

Thus far 487 churches have promised to take the offering for Church Extension. Let it be remembered by the preachers and churches that the promises must all be in by July 31st if they are to be reported at San Francisco in the annual report of the board.

Up to June 28th, Illinois and Ohio lead with 46 promised churches each, and Indiana holds second place, with Missouri holding third place.

States—	Promises to Take Offering.
Alabama	6
Arkansas	3
Arizona	
California	17
Colorado	6
Connecticut	1
District of Columbia	1
Florida	1
Georgia	1
Idaho	1
Indian Territory	1
Illinois	46
Indiana	37
Iowa	13
Kansas	25
Kentucky	20
Louisiana	5
Maine	
Maryland	1
Massachusetts	2
Michigan	3
Minnesota	9
Mississippi	1
Missouri	31
Manitoba	1
Montana	2
Nebraska	14
New Jersey	1
New Mexico	
New York	13
North Carolina	1
North Dakota	1
Ohio	46
Oklahoma	6
Oregon	7
Pennsylvania	10
South Carolina	1
South Dakota	2
Tennessee	4
Texas	17
Utah	
Virginia	4
Vermont	
Washington	10
West Virginia	6
Wisconsin	2
Wyoming	

All promises should be addressed to G. W. Muckley, Cor. Sec., 600 Water Works Bldg., Kansas City, Missouri.

Poet—I can't get a bit of fire in my lines to-day.

Friend—Here's a match.—Chicago Record-Herald.

The teaching force of the Chicago Theological Seminary has been depleted in the last few years by the death and removal of some of its valuable men. Prof. Gilbert's resignation, the death of Prof. Curtis and the removal of Bro. MacKenzie to Hartford, Conn., robbed the seminary of teachers whose place it was difficult to fill. This year, however, an increase of activity has taken place in the forces of the institution. Dr. Beckwith of Lewiston, Me., has been chosen to the chair of Systematic Theology; Dr. Gunsaulus has resigned the presidency of Armour Institute and will give lectures on "The Art of Preaching," and Prof. C. W. Votaw of the University of Chicago, has been secured to conduct classes in New Testament Literature and History. Other additions have been made to the faculty which will tend to strengthen it still further.

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Jottings from Georgia.

Howard T. Cree.

Children's Day was more generally observed by the Bible schools of the state this year than ever before. The visit of the secretaries and the providing of a better programme had much to do with the increased interest.

Bernard Smith of Rochester, N. Y., has begun a very encouraging pastorate at the West End Church, Atlanta, made vacant by the resignation of R. Fin Carr.

C. A. Young rallied the forces and instructed the people splendidly in a fine meeting with the church at Athens, the seat of the State University. Ten additions. He is always a welcome and efficient collaborator down here.

Bro. Schmucker has resigned the work at Stratham to accept a call in Indiana.

F. L. Adams delivered the commencement address at Watkinsville this year. A fine speech, they say.

Under the leadership of U. E. Dougherty, the church at Fitzgerald has been having a number of good accessions lately.

R. H. Morris of Wrightsville has resigned the work of several of the churches in that community, to accept work at Water Valley, Miss. It is too bad we must lose so many of our good preachers when they are doing such good work as this brother.

O. P. Speigle made several happy little visits among his preaching brethren as he passed through the state to assist Matthew Small in a meeting at Sumpter, S. C.

The First Church in Atlanta, H. King Pendleton, pastor, has already purchased a fine building site and one morning service raised about \$11,000. The present church property has a standing value of \$11,000 cash, which will likely be accepted. The congregation contemplates a \$25,000 building, but they will do better than this, we are sure. The Young Ladies' Aid Society has already pledged \$2,000 toward the new pipe organ.

J. H. Wood of the Second Church, Augusta, was recently assisted by the minister of the First Church in a meeting which resulted in three additions. The whole church seemed helped by the series of meetings.

Thirty-two additions to the First Church, Augusta, since January 1. Nearly all accessions - by baptism. This is a creditable showing for this congregation, with a resident membership the first of the year of but 200. Howard T. Cree is planning large things for this church this fall and winter. Bible study is to receive special emphasis and several classes will be formed.

One of the best congregations in the state has recently lost its building by fire. The loss was complete, but the noble Mt. Vernon brethren, near Monroe, Walton county, will cause a new and better building to rise, Phoenix-like, from the ashes.

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The Emily H. Tubman Society of the First Church, Augusta, realized \$65 in a rummage sale for Georgia missions. They are made bold to try it again. Success to them.

Richard S. Martin and family are in a great tent meeting at Griffin. E. H. Cuthwell reports a fine prospect for many additions.

P. H. Mears assisted V. P. Bowers of Guyton in a sixteen days' meeting, resulting in 9 additions, 7 by confession and 2 from the Baptists.

A. J. Mize of Lexington, Ky., will evangelize in the state this summer.

W. O. Foster of Lexington, Ky., son of the well-known T. M. Foster of Minder, will supply the First Church pulpit at Augusta in July and August.

M. S. Moses has moved to Atlanta and will accept churches near that "Chicago of the South." Welcome.

A. J. Edmonson has resigned at Pembroke and begun labors at Eastman.

G. R. Cleveland of Phoenix City, Ala., has accepted a call to the church at Pembroke. Success to him in his new field. He will do a good work there.

F. J. Longdon, removing from Florida, is now numbered with us and is located at Athens. He was of invaluable help in the meeting held by Bro. Young.

A. B. Reeves of Paris, Tenn., has been sojourning at his old home at Athens for several weeks.

T. M. Foster, our "tower of strength" in northeast Georgia, closed a meeting at Cedartown with seven additions.

Augusta, Ga.

June Report of Kentucky Mission Work.

W. J. Dodge has spent much of the month seeking to raise money for Jackson building. He has secured in cash and pledges \$341.12. Much of the summer will be spent in this effort and the brethren are urged to hear him with reference to this important undertaking and to help in the establishment of the cause in this eastern Kentucky town.

H. C. Runyon was at Latonia all the month, preached eight sermons and added five. Raised for foreign missions on Children's Day \$13.00, for self \$42.00, and for local work \$40.00. It is hoped now that the close of the year will find the congregation out of debt for house of worship.

Z. Ball reports twenty days, twenty-two sermons, eight added, \$19.05 for self. The outlook in his eastern Kentucky field is bright with promise.

J. K. Osborne was prevented by sickness from being at work all the month in Harlan county. There was one added and \$12.50 for self.

Wm. Lowen has been at High Bridge, Jessamine county, one Sunday in each month from January to July 1. It is a difficult field. The supreme need of the congregation is to get out of Union house into one of their own.

Jas. E. Thomas was at Beattyville two Sundays—preached four sermons, \$10.00 for self. Meeting to be held in July—good prospects for success.

T. S. Buckingham has been at Edmonton one Sunday—found sixteen people who agree to become members of a congregation there and four others who promise to think about it. Did some work in other communities. In one found sixty grown people, of whom only nine were members of any church.

J. P. Bornwasser closed his work at Olive Hill the last of June. He has



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Cantaloupes	100 to 400	Potatoes	100 to 200
Watermelons	100 to 300	Cabbage	200 to 400
Strawberries	200 to 600	Blackberries	200 to 300
Dewberries	200 to 400	Grapes	200 to 400

Other crops grown in commercial quantities and at correspondingly large profits are: Turnips, Radishes, Cauliflower, Asparagus, Beets, and all garden truck; Figs, Pears, Persimmons, Apples and various other kinds of fruit; English Walnuts, Hickory Nuts, Peanuts, Pecans, Alfalfa, Oats, Cotton, Corn and other farm crops.

Average temperature for the year 1903: Jan. 48, Feb. 45, Mar. 57, Apr. 64, May 71, June 74, July 85, Aug. 83, Sep. 75, Oct. 61, Nov. 53, Dec. 46.

Mean temperature for the year 1904 at Dallas, Texas. Jan. 42.4, Feb. 49.5, Mar. 60.2, Apr. 62.9, May 70.6, June 78.2, July 82, Aug. 82.1, Sep. 79, Oct. 68.3, Nov. 55.6, Dec. 46.6.

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sought faithfully to advance the interest of the cause there. He is a good man and is anxious to serve the Master in the ministry. He can be addressed at present at Morning View, Kenton county, Kentucky.

J. H. Stambaugh was at Valley View two Sundays, one added by confession and baptism, \$10.00 for self. Work in good condition.

Edgar C. Riley was at Belleview, Boone county, one Sunday, and reports good interest and outlook. A meeting will be held in the near future. Bro. Snyder, one of their most faithful men, has fallen asleep.

D. C. McCallum was at Irvine two Sundays, eighteen visits, \$7.00 for self. Audience fine, new roof on house, house to be painted at once, friends away from there sent \$100.00 on improvements and completion of house. All rejoice.

Jas. C. Ogden reports for half year at Chestnut Grove, Boyle county, where we have helped in his support. Among other hopeful features is the attendance and interest in the Sunday school. He was at Cannel City also and had R. M. Hopkins there. There is a S. S. institute and reports that his visit was profitable.

The work at Bromley progresses very favorably and Earl D. Barr is expecting fine results from the summer's work.

A very large per cent of the men have as yet failed to report. We insist that every man report at the proper time—on Monday before the first Saturday in each month.

H. W. Elliott has been at work all the month. He has preached sixteen sermons, visited ten places. Four conventions were attended during the month and he would have been at the fifth but for the fact that he was not well enough to be away from home. He collected for Kentucky missions \$309.67. We are needing every dollar that can be forwarded for the work. We must not forget that the time of our state meeting is rapidly approaching. Many good churches have not yet co-operated with us and we are relying most implicitly upon them. We are sure that they will not fail us. It is hoped that action will be taken as early as possible by these to-be-depended-upon congregations. We are still getting some to be "One of Fifty." We have not reached the fifty yet. The proposition is that I will be one of fifty to give \$10.00 each before the first of September for an emergency fund for state work. May I not hear from others at an early date?

H. W. ELLIOTT, Sec.

THE LITTLE THORNS.

Grant us, O Lord, the grace to bear
The little pricking thorn;
The hasty word that seems unfair;
The twang of truths well worn;
The jest that makes our weakness plain;
The darling plan o'erturned;
The careless touch upon our pain;
The slight we have not earned;
The rasp of care, dear Lord, to-day,
Lest all these fretting things
Make needless grief, oh, give us, pray.
The heart that trusts and sings.

—Selected.

Obituary.

Notices under this head will be inserted at the rate of five cents per ten words or fraction thereof. Cash must accompany notice.

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among the young men and women in
the school have made a decision for
Christ. It has been a privilege to work
for the congregation where Chas. S. Med-
bury did such heroic work and where
he has such a worthy successor in the
person of Brother Stauffer. Oh, if we
can but rise to the demands of our Master
these days and beseech men in an
earnest, tender and softened voice to
present themselves to God so that life
may be rich and glad and satisfying,
thousands will, yea, must respond. The
times, I think, as never before call for
brave men, who live and experience what
they preach, and who are giving their
very lives a ransom for sinners. My
next meeting is with Robert L. Cave at
Clarksville, Tenn. He has been making
splendid preparations for a forward
move in that good town. Brother Hackle-
man will lead the singing there.

It is better to be doing a few heavenly
things than to be dreaming many heav-
enly thoughts.

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The Meeting at Murfreesboro, Tennessee.

We have been here now for four weeks, with seventy additions, about fifty conversions, and the interest is increasing. W. L. Logan, the minister, is a wise co-worker and a man of wide influence in the town and county. His services are in demand on every public occasion, and his good will toward all and unselfishness have given our work here a standing which rejoices our hearts. He has several wise counsellors in the elders, who are standing nobly by the work and sacrificing both time and money to build up the cause they love. The attendance of the members from the other churches has been phenomenal. It is my conviction that the sunny Southland has more hearts that are ready to join hands for Christian union and the conversion of the world than any other section of our country. The fellowship among all the churches in many places down here is delightful. Of course, there are many things that must be said before the last thing is said on our distinctive plea, but there are many who are seeing the beauty and basis of it, and what a happy day it will be when Jesus will conquer all and unite all.

Brother Daugherty has had a large chorus from the first, and though the church does not use an instrument, the singing has been hearty and strong. During the first part of my stay here, while at E. H. Jones', I enjoyed a drive over the battlefield of Stone's River, where the great battle of Murfreesboro was fought. This battle, I am told, ranks third in the loss of life of all the bloody battles of the Civil War. The latter part of my stay here has been at the home of James D. Richardson, Grand Commander of Masonry. My attention has been attracted to a work which he has just compiled, entitled the "Messages and Papers of the Confederacy." This compilation will be of great interest to all students of American history, it seems to me, comprising, as it does, all of the official utterances of Jefferson Davis, the president of the Confederate States, and the diplomatic correspondence of the Southern States with their commissioners in Europe. My next meeting will be at Milan, Tenn., after which I go to the Coast.

JAMES SMALL.

Geyserville, Calif.

Geyserville has between four and five hundred inhabitants, four saloons, one little meeting house, away out at one side of town, about forty professors of religion, with very little prospect for any more, as there is a peculiar condition of things here.

Have been at Ukiah, Lakeport, Santa Rosa and Healdsburg. At each place eighteen days. Have had 135 added to the churches. There are as loyal brethren here in northern California as you will find anywhere, but they have much to contend with. Am now in a small tent provided by D. A. Russell, of Red Bluffs. I am called here to work by the W. C. T. U. of Geyserville. The ladies are not members of the Christian Church; but they do not dictate what I shall preach. They leave that entirely to my judgment. I feel perfectly free here. Bro. Ware is the only pastor in the place and has the only church, and he lives nearly seven miles from the town, on a ranch. He has been one of the great workers in this part of California.

If any of my readers are thinking about leaving the east to come into this country to make a home for themselves and children, do not jump too quick, for if you want the worst influence possible around your children and great indifference in religious matters, here is the place to find it. There are said to be three hundred thousand fallen girls in the United States, and thirty-seven thousand of these are found in the state of California.

It is one of the mistakes of modern evangelism to have such a desire for numbers, that people are not warned against sin and all ungodliness before they come into the church; for as soon as they come into the church they begin to dictate the policy of the preacher, and he is put out of the pulpit for faithfulness, and one who cares more for the good will of the evil-minded than for the good will of God and faithful brethren, are stuck in the place where the man of God has been doing his duty. There will undoubtedly be some great surprises in the great judgment day. To me it is an awful sin against God to push a faithful preacher of the truth aside. The church that has a man teaching them and their children the things that are for their everlasting good and is careful to warn against evil and instruct in righteousness is a happy church and should stay by their man. "Like people, like priest." Let the churches be straight and careful about those who are in their pulpits.

A man who is too cowardly to preach the plain unvarnished truth as God requires, ought to step down and out of the pulpit, and do it quick.

J. V. UPDIKE.

ROCKY FORD, COLO., CONVENTION.

The cause of Christ flourishes in the mountains and valleys of the west. The Southern District Convention of the Colorado Christian Missionary Society was held at Rocky Ford, June 26-27. Attendance small: personnel fine; spirit, enthusiastic. M. M. Nelson, who, with his most excellent and gifted wife, serve the church at Rocky Ford, welcomed us to "the land of cotton." (The cottonwood trees were scattering their seeds.) Leonard G. Thompson, the model state secretary, responded fittingly, and then gave a sketch of the organized work in this Centennial State. He distinguishes four periods in Colorado state work: "Period of the Pioneers," 1864-1883. "Period of Organization," 1883-1891. "Period of Enlargement," 1891-1897. "Period of Larger Self-Support," 1897 to date.

Thos. Conroy, an English Disciple, came to the state in 1864, and for a year or more was alone. Denver then was but a village. In 1883 the Colorado Christian Missionary Convention was organized in the Central church in Denver. By agreement with the A. C. M. S. the C. W. B. M. made Colorado one of their special fields in 1891, sending M. L. Streator out as their evangelist. The annual apportionment for Colorado was never less than \$1,000, and two years it was \$3,750.

Thirty-six churches united in the effort for larger self-support, in 1897. Since then, nearly \$10,000 has been raised for state work, and an attempt is being made this year to raise \$2,500. Mr. Thompson is persuaded that giving in this western country is larger in proportion to ability than in any other section. Nine mission churches are being

helped, seven pastors, the C. W. B. M. contributing \$1,250.

More churches are wanted to take an enthusiastic interest in and contribute generously to the work; and a heartier support accorded the state paper, a bright monthly, full of sifted news, the Colorado Christian Herald. If the convention of the Southern District is a fair index, both these wishes will be gratified, and more.

F. G. Tyrrell, who happened in on the way to the Colorado Chautauqua at Boulder, took the place of two absentees, speaking Monday afternoon on "The Church and Missions," Tuesday night on "Are the Disciples of Christ Fulfilling Their Mission?" Miss Bessie Wilkinson, state superintendent Junior work, and a front rank member of the Broadway church, Pueblo, delivered a fine address. Mrs. L. S. Brown, State President C. W. B. M. of Denver, took charge of that hour. J. H. Mohorter, pastor of the Central Church at Pueblo, delivered two stirring addresses, and J. T. Stivers, pastor at La Junta, presented Christian endeavor from a high view point.

S. M. Bernard, the popular Boulder pastor, was detained by sickness in his flock. W. Henry Jones, recently from old Missouri, now at Salida, could not be present. But the places of the absentees were filled and the entire program carried out.

An interesting feature was the attendance and address of Chas. Burbank, formerly a Methodist minister, baptized just recently by J. H. Mohorter. He was asked to speak on "Why I Came to the Christian Church," and did so with fine spirit and in the utmost good taste. He will no doubt be employed actively at once among the churches. L. G. Thompson's second address on "Ideals of the Church" was strong and rich.

The following officers were elected: President, M. M. Nelson; vice president, J. H. Mohorter; secretary-treasurer, Ward Russell. The convention next year will meet earlier, and avoid the heat, for it was very summery in the valley.

M. M. Nelson and wife are Drake people. He is a weighty preacher, with unlimited capacity for hard work. Mrs. Nelson is a trained singer, with a voice of great compass and sweetness.

J. H. Mohorter, of the Central Church, Pueblo, is widely known for his splendid work in Boston. He is much at home among these westerners. It has been his privilege to receive into the church five former M. E. preachers. At the World's Fair in St. Louis he met a former friend who had been educated for the Episcopal ministry. The result of his visit was seen when the young man was baptized in the Union Avenue Church by J. M. Philpott. He is now studying in Butler.

Leonard G. Thompson may fairly be called a versatile gentleman—a trained executive, a good singer and a moving speaker.

J. T. Stivers is here from "the East." He is just on the point of surrendering the pastorate at La Junta for the evangelical field, to which he is drawn by his love of souls, and his power with men. His is earnest, enthusiastic, dignified and effective.

Mr. E. C. Shelton, a merchant in Rocky Ford, is a tower of strength to the church there. The writer is under many obligations to him and his excellent family for courtesies extended.

F. G. T.

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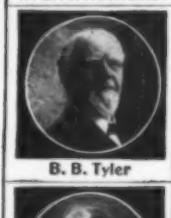
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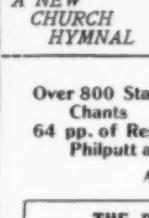
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